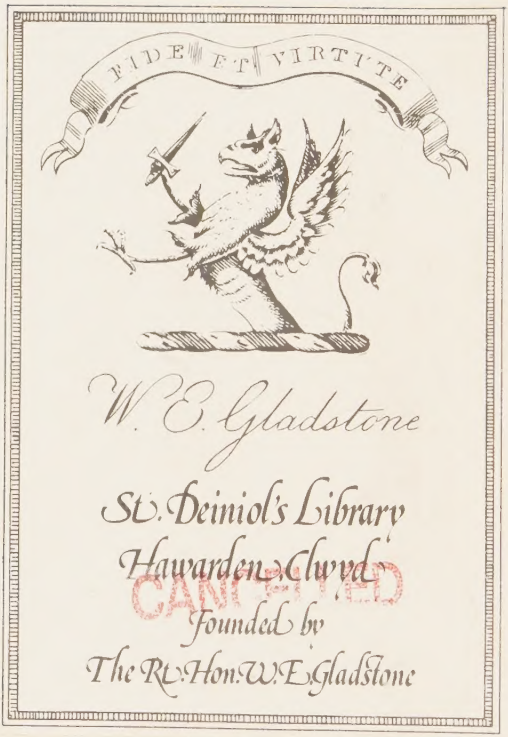
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BUDDHISM AND SCIENCE

THE NATURE OF
CONSCIOUSNESS

By E. R. Rost
Lt.-Col. I.M.S. Ret., O.B.E.
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L.R.C.P. Lond.

1930
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Of all the medicines found in the world,
Many in number, various in their powers,
Not one equals this Medicine of Truth,
Drink that, O Brethren, Drink, and drinking, live!

For having drunk that Medicine of Truth,
Ye shall have passed beyond old age and death,
And evil lusts, and Kamma rooted out,
Thoughtful and seeing, ye shall be at rest.

Milindapañha, ii, 2, 18.

I dedicate
this work to MRS. HLA OUNG of Rangoon
whose wisdom, influence, and love
of the Dhamma have led many
like myself to strive to carry
out the last words of
THE GREATEST OF
THE ARIYAS

CONTENTS

CHAPTER		PAGE
	PREFACE	13
	INTRODUCTION	15
I.	THE EXTREME EMPTINESS OF EVERYTHING THAT EXISTS	17
II.	THE IMPERMANENCE OF EVERYTHING THAT EXISTS	21
III.	THE RANGE OF VARIANCE OF THE CONTINUITY OF ENERGY IN SPACE-TIME	24
IV.	EVOLUTION	28
V.	THE CYTOARCHITECTONICS OF THE HUMAN CEREBRAL CORTEX	36
VI.	REBIRTH	40
VII.	THE RANGE OF BEINGS IN THE UNIVERSE	43
VIII.	OBJECTIVE SUMMARY	49
IX.	KAMMA	50
X.	THE LAW OF DEPENDENT ORIGINATION	55
XI.	THE FIVE KHANDA	59
XII.	CONSCIOUSNESS	61
XIII.	SLEEP	71
XIV.	DREAMS	73
XV.	THE CLASSIFICATION OF TYPES OF CONSCIOUSNESS	75
XVI.	THE DEMERITORIOUS TYPES OF CONSCIOUSNESS	89
XVII.	THE INDETERMINATE TYPES OF CONSCIOUSNESS	98
XVIII.	THE MERITORIOUS TYPES OF CONSCIOUSNESS	103
XIX.	SUPER-NORMAL INTELLECTION	109
XX.	CONCENTRATION	115
XXI.	MEDITATION	119
XXII.	PSYCHIC POWERS	134
XXIII.	ABHIÑÑĀ. SUPER-NORMAL INTELLECTION	141
XXIV.	THE ABNORMALITIES OF CONSCIOUSNESS. EFFECTS OF ALCOHOL AND DRUGS. DIET. GENERAL CONSIDERATIONS	144
XXV.	NIBBĀNA	148
XXVI.	CONCLUSION	153

TABLES

		PAGE
1.	THE SCALE OF THE UNIVERSE	18 and 19
2.	THE SCALE OF THE RANGE OF THE SPECTRUM	25 and 26
3.	TABLE SHOWING THE EVOLUTION PERIODS ON THIS EARTH	29
4.	THE SCALE OF THE RANGE OF BEINGS	45
5.	THE VIBRATION SYSTEM OF CONSCIOUSNESS	62
6.	THE TABLE OF THE MENTAL PROPERTIES	66 and 67
7.	TABLES OF THE CLASSIFICATION OF THE TYPES OF CONSCIOUSNESS, ACCORDING TO KAMMA. MERITORIOUS KAMMA	76
8.	DEMERITORIOUS KAMMA	77
9.	INDETERMINATE, FRUITION KAMMA	78 and 79
10.	INDETERMINATE, BARREN KAMMA	80
11.	TABLE OF THE MAIN TYPES OF GOOD CONSCIOUSNESS	82
12.	TABLE OF MAIN TYPES OF BAD CONSCIOUSNESS	85
13.	THE COURSES OF IMMORAL AND MORAL ACTIONS	90 and 91
14.	TABLE OF THE MENTAL AGGREGATES OF THE BAD STATES OF CONSCIOUSNESS	92 and 93
15.	TABLE SHOWING THE RESULTS OF DESTROYING THE THREE FIRES OF GREED, HATE, AND DELUSION	94 and 95
16.	TABLE OF THE INDETERMINATE TYPES OF CONSCIOUSNESS	99
17.	TABLE OF THE MENTAL AGGREGATES OF THE INDETERMINATE TYPES OF CONSCIOUSNESS	100 and 101
18.	TABLE OF THE MENTAL AGGREGATES OF THE GOOD STATES OF CONSCIOUSNESS	106 and 107
19.	TABLE OF THE JHĀNAS	112
20.	TABLE OF ARŪPA-JHĀNA	114
21.	TABLE OF THE PROGRESS OF MEDITATION	130
22.	TABLE SHOWING THE KIND OF MEDITATION SUITABLE	132 and 133
23.	TABLE SHOWING THE STEPS IN THE PATHS TO NIBBĀNA	135
24.	TABLE OF THE TRANSCENDENTAL STATES	149
25.	TABLE SHOWING THE PROGRESS TOWARD NIBBĀNA AND THE SEVEN WISDOMS	152

PREFACE

It has always appeared to me as obvious that Religion and Science cannot be opposed, if they both attempt to reach the truth. During my medical student days I wrote a small treatise on Ontology in 1891, and starting with the nature of the physical world as it was then known, and passing through the various stages of evolution, gradually led up to the study of consciousness. When I first went to Burma in 1894, and commenced to learn Burmese, I was surprised by the large number of Pali words that were used to express certain scientific ideas, and that these words appeared to have the exact meanings of the words which we have compiled from the Latin and the Greek, to build up our scientific language of the present day. On probing deeper, and interesting myself in the study of the Buddhism of Burma, I was convinced that Buddhism, as taught by The Buddha 2,473 years ago, was in absolute agreement with modern scientific ideas. In 1902, The International Buddhist Society of Rangoon published a small pamphlet of mine called *Buddhism and Science*; this attempted to show the relation between the study of Buddhism and modern science. Twenty-seven years of further study of all sides of this question has convinced me that Buddhist Psychology is the true and only solution of the study of existence in the spirit of true science.

This work is an attempt to bring the study of Psychology within the range of Science, and so it starts with the study of the nature of the physical world, and passing rapidly through the process of evolution, shows the gradual evolution of consciousness side by side with the evolution of the species. It is claimed that the Doctrine of Rebirth is made sufficiently evident to be adopted as a basic law in the universe, for the same reasons as evolution, as it is the subjective side of the objective law of evolution, and that, moreover, without it no scientific progress into the nature of consciousness is possible.

In the classification of the types of consciousness, as made by the Buddha, we have attempted to show how some of these have arisen during the process of evolution.

The range of beings in the universe, and the great range of super-normal consciousness, may come as a shock to the materialistic scientist, who pays all his attention to the study of a few objects on this earth. But to the mathematical astronomer the idea cannot appear to be new, and must, indeed, be obvious.

If my scientific proof is scanty, it is because our knowledge of the universe is scanty. In the astronomical time-scale mankind is at the very beginning of its existence on this earth.

INTRODUCTION

HONOUR TO THE EXALTED ONE, THE ARAHANT BUDDHA SUPREME

By consciousness is meant the whole of the processes leading up to and beyond the normal consciousness of man.

It therefore includes much more than what we understand by "awareness", for it includes the whole process leading up to "awareness" and all the states of super-normal intellection. As the process of consciousness is the only means by which we are aware of anything at all, including ideation, and as it is the relation between the object and the subject; in order to understand what consciousness is, it is necessary to find this relation between the object and the subject.

In order to do this we must obtain a clear idea of the universe as a whole, study its basic laws and its system of architectonics, and so gather what is mathematically true, and true by the laws of the universe, and separate it from what is apparently true, the appearances the universe presents to us by means of our subjective consciousness alone.

It is by means of this difference between the mathematically true and the apparently true that an understanding of the universe, and the nature of consciousness in particular, may be realized.

The study of Astronomy, Physics, Chemistry, Mathematics, and their allied sciences has penetrated so deeply into the nature of the universe and the laws governing the functions of its processes, that our philosophical ideas have changed and enabled us to understand the basic laws.

The work of Einstein, Eddington, and Sir J. Jeans, heading a very large army of scientists and published last year,* has almost revolutionized our ideas, and very largely prepared the ground for the inclusion of the study of consciousness in the range of scientific knowledge.

* *The Theory of Relativity*, by Albert Einstein, Ph.D.; "The New Field Theory," *The Times*, February 4 and 5, 1929; "The Progress of Science," *The Times*, February 11, 1929; *The Nature of the Physical World*, by A. S. Eddington, F.R.S., 1929; *Astronomy and Cosmogony*, by Sir J. Jeans, F.R.S., 1929.

THE NATURE OF CONSCIOUSNESS

CHAPTER I

THE EXTREME EMPTINESS OF EVERYTHING THAT EXISTS

MATTER is now known to be composed of electrically charged areas, the positive area being called the Proton, and the negatively charged area the Electron. I call them areas merely to indicate that they hold some definite position in space, and therefore do not bind myself to any consideration as to what is their nature or composition, beyond the fact of their constant revolutions in their orbits.

The whole atom itself occupies a space of a billionth of a metre in diameter, and if this were enlarged to the size of the earth, then the electrons would be about the size of tennis-balls, revolving at an immense speed in their orbits round a proton, which has 1,840 times the weight of the electron.

One atom of hydrogen is said to be composed of one proton and one electron, and so through the scale of atomic weights up to the heaviest element on this earth in Mendeléeff's Table of Classification,* the radio-active element No. 92.

* This classification was discovered over sixty years ago by the famous Russian chemist, who was able to predict the existence, chemical nature, and physical properties of the elements that had not up to that time been discovered, by arranging the known elements into columns according to their atomic weights. Thus all the halogens fell into one column, all the triatomics into another. Showing a definite mathematical basis to the structure of matter, all but two have now been found. Utilizing the same table, I classified diseases due to pathogenic organisms and fifteen chemical diseases (corresponding to the fifteen elements of the rare earths), from which I was able, twenty-eight years ago, to predict the cause of several diseases, the pathogenicity of which was not yet known; some of these have since been found, and agree with the table. Owing to the abstruse nature and rather revolutionary idea, this table was never published in the medical journals, but many know of it.

TABLE I

TABLE OF THE ARCHITECTONICS OF THE UNIVERSE

Mass in Million Tons.		*Distance from the Earth in Miles.*
6,000,000,000,000,000	Earth	26,000,000
	Venus	35,000,000
	Mars	47,000,000
200,000,000,000,000,000,000	Sun	
500,000,000,000,000,000,000	*Proxima*-Centauri	25,000,000,000,000
	Sirius	51,000,000,000,000
	Nearest globular clusters	300,000,000,000,000,000
3,500,000,000,000,000,000,000,000,000	Extra galactic nebulæ M31	5,000,000,000,000,000,000
	Most distant galactic systems	1,000,000,000,000,000,000,000

DIAMETERS IN METRES

Electron	·000,000,000,000,000,001
Atom	·000,000,000,001
Molecule of fat	·000,000,001
Molecule of colloid	·000,000,01
White blood corpuscle	·000,001

12,750,000	Earth
1,400,000,000	Sun
400,000,000,000	Betelgeux (Star)
1,000,000,000,000,000,000,000,000	Near Galaxy
100,000,000,000,000,000,000,000,000,000	Near Spirals

WAVE-LENGTHS IN METRES

Consciousness . . .	·000,000,000,000,000,001	
γ-rays	·000,000,000,000,001	
X-rays	·000,000,000,001	
Ultra-violet . . .	·000,000,001	
Visible light . . .	·000,000,375	
Infra-red	·000,001	
Hertzian	1	
	100	Broadcasting
	500	Small ships
	1,000	Large ships

For further details see Sir J. Jeans, *The Universe Around Us*, J. W. N. Sullivan, *Atoms and Electrons*, and *Astronomy and Cosmogony*, also by the former author.

Therefore, even for the heaviest element, the chances of the electrons ever colliding would be extremely remote, so utterly empty is the matter out of which this universe is composed.

The same utter emptiness in space is found when we study the astronomical bodies, and the same vast intervals of space in reference to the size of the objects.

The vast size of the universe may be realized by comparing the distance of our nearest neighbour, the moon, which is 240,000 miles from the earth, the light from which takes a little more than one second to reach us. There are distant island galaxies so far away that the light from them has taken 140 million years to reach this earth.

The sun is distant 93 million miles. Neptune is 2,800 million miles, while α-Centauri, *proxima*-Centauri, and Sirius range from 20 million million to 51 million million miles away, so that the gap between the solar system and the next nearest stars is a million times the distance of the planets from the sun.

If you were to construct a model, placing Sirius 150 yards away, then our sun would be represented by a mere speck of dust on this model, and the earth would be an ultra-microscopic speck one-millionth part of this speck of dust. The farthest astronomical bodies on this model would have to be placed one million miles away. You may be able to realize the extreme emptiness of the universe from this.

But there is something else that Astronomy enables us to realize, which is of fundamental importance to the understanding of the vast numbers of bodies that exist in the universe, and the immense periods of time necessary for their formation, that makes our own span of life inconceivably short, and the vast range of beings that may exist in this almost infinite system.

The table on pages 18 and 19 shows this basic system of architectonics, the universality of identical law, the numerical ratio in space-time, and the range of the universe.

CHAPTER II

THE IMPERMANENCE OF EVERYTHING THAT EXISTS

HAVING very briefly considered the mensural characteristics of the universe, we now come to consider the succession of events.

We are at once impressed with the same relativity going on in the constant change in every process, irrespective of the infinitely small and the infinitely great. There is a continual construction going on side by side with destruction. Gravitational instability accounts for the birth of four successive generations of astronomical bodies, and although the sun is radiating its mass at the rate of 250 million tons a minute* its size is so enormous that it would take 15 million million years to exhaust itself.

The enormous amount of energy radiated from astronomical bodies and dissipated throughout space is probably the cause of the formation of the chaotic masses out of which the new nebulæ are being formed.

However great or complicated the system, or however small or simple the process, evolution goes on, and everywhere we see the impermanent nature of existence, increasing rapidly in its rate, as the molecules become more and more complicated, until the colloidal constitution of protoplasm is surpassed in the hypersensitive neurone and the granular material of the cortex of the brain.

Of the many billions of systems of astronomical bodies, only about one in a million can have planets,* and during the lifetime of a planet for only a comparatively short period can conditions be suitable for the existence of life (as we know it).

Notwithstanding this, there are existing many millions of planets, in various stages of development, on some of which (probably some hundreds of thousands) there are various processes of life not necessarily of the same molecular constitution, and not necessarily following the same laws as the protoplasm on this earth.

* See *Astronomy and Cosmogony*, para. 388 to end.

For instance, the element that took on fourth dimensional characteristics and enabled an infinite number of organic molecules to be formed, might not necessarily have been carbon, it might be one of the other elements, such as sulphur or silicon, in which case the nature of the protoplasm on those planets would be entirely different, and the whole evolution of beings different.

Again, FitzGerald Contraction, which is the relation of length to breadth, in the relative position regarding velocity, would be entirely different on a planet travelling much faster in its orbit than our earth; all the laws governing the life process would be different on such a planet.*

Again, difference of gravity, atmosphere, temperature, and all kinds of physical and chemical differences would

* If you have a rod of any material pointing in the direction in which it is travelling with the earth at nineteen miles a second, in its orbit round the sun, the rod will measure 1 in 200,000,000 less than when measured transversely.

This has been accurately measured by the Michelson-Morley and Morley-Miller experiments and later observers.

On a planet travelling much faster than this earth it might be quite noticeable. In such a case the contraction would give rise to entirely different ideas regarding space or objects generally. The observer on that planet would have a very much greater error in his measurements, as his square would be oblong in a different position. Travelling at 191,000 miles a second, the object would be just half the length than when transverse to its position. All his ideas and his laws would be entirely different from ours.

It is this fact that introduces the Law of Relativity propounded by Einstein. It is the most important realization that science has ever reached, and is the beginning of the understanding of the law of Anatta, taught by The Buddha twenty-five centuries ago.

To anyone who has read the latest expositions on the Law of Relativity, and the more recent work by Einstein himself on the relativity of the new unitary field theory (*The Times*, February 4, 1929), will realize how the position of the present-day physics is gradually being led to adopt the Anatta Doctrine. This fact, in conjunction with my contention that the diameter of the electron is the same as the wavelength of consciousness (compare Tables I and II), shows how consciousness is the basic system of the life-stream, and the electron, the basic system of the continuity of matter, both having the same basic measurements, by which they are CO-RELATED.

also increase the variance of the living processes, as compared to ours or those of another planet.

There is, therefore, no doubt that there exist in the universe a vast range of beings, irrespective of this earth, and that man does not represent anything like the highest attainment of evolution.

Moreover, as time is only a method of thinking, evolution must be complete within the universe, and therefore there exists every possible form of existence from the lowest to the highest, in any kind of basic system that pertains to the physical universe.

CHAPTER III

THE RANGE OF VARIANCE OF THE CONTINUITY OF ENERGY IN SPACE-TIME

The spectrum may be divided into divisions or octaves, equivalent to the length of the octave of the visible spectrum (see Table II).

As the visible spectrum represents far the greater percentage of the means by which we are aware of outside influences, and as we would expect its position to be in the middle of the whole range of the spectrum, from the nature of light itself, and from what we already know of the greater part of the rest of the spectrum, the visible spectrum is placed as the 36th octave, in 71 octaves.

At the extreme end of this vast range of variance, in vibrations, is the vibration of consciousness, and it will be seen that this number is the same as the size of the electron (see note above).

Although we cannot prove that the vibration rate of consciousness is at the extreme end of the spectrum, there is every reason for believing it to be so.

In the first place, it has been physically proved to be a form of radiation, by means of a metallic substance that is influenced in a similar way to the influence of selenium by light.

Photography of rays by means of rock crystal lenses.

There is very little doubt amongst physicists that the visible spectrum occupies a middle position in the range of variance of vibrations, and that as the long wave of wireless as used by the largest ships is known on the long-wave side, and the very rapid vibrations of the gamma rays on the short side, there is a long gap beyond the gamma rays, where it is believed the very rapid vibrations of consciousness occur.

On the practical side we are cognizant of the fact that for the simplest thought an enormous number of coefficients have been activated involving numerous sub-conscious or automatic memories, and the deduction resulting in the

Table II

THE SPECTRUM DIVIDED INTO 71 OCTAVES

1	12,800 Metres	Wireless — Large Ships
2	6,400	
3	3,000	
4	1,600	
5	800	
6	400	Wireless — Small Ships
7	200	
8	100	
9	50	Wireless — Broadcasting
10	25	
11	12·5	
12	6·25	
13	3·125	
14	1·5	
15	·78	
16	·39	Hertzian
17	·195	
18	·097	
19	·048	
20	·024	
21	·012	
22	·006	
23	·003	
24	·001,5	
25	·000,75	
26	·000,38	
27	·000,19	
28	·000,09	
29	·000,044,5	Infra-Red
30	·000,023	
31	·000,011,5	
32	·000,006	
33	·000,003	
34	·000,007,5	
35	·000,000,55	
36	·000,000,375	Visible Light

Table II

THE SPECTRUM DIVIDED INTO 71 OCTAVES—*continued*

37	·000,000,187 Metres	
38	·000,000,093	
39	·000,000,046	
40	·000,000,023	
41	·000,000,012	
42	·000,000,006	Ultra-Violet
43	·000,000,003	
44	·000,000,001,5	
45	·000,000,000,75	
46	·000,000,000,375	
47	·000,000,000,185	
48	·000,000,000,095	
49	·000,000,000,045	
50	·000,000,000,027	
51	·000,000,000,013	X-Rays
52	·000,000,000,006	
53	·000,000,000,003	
54	·000,000,000,001,5	
55	·000,000,000,000,7	
56	·000,000,000,000,35	
57	·000,000,000,000,175	
58	·000,000,000,000,08	
59	·000,000,000,000,04	
60	·000,000,000,000,02	
61	·000,000,000,000,01	γ-Rays
62	·000,000,000,000,005	
63	·000,000,000,000,002	
64	·000,000,000,000,001	
65	·000,000,000,000,000,5	
66	·000,000,000,000,000,25	
67	·000,000,000,000,000,12	
68	·000,000,000,000,000,06	Consciousness
69	·000,000,000,000,000,03	
70	·000,000,000,000,000,01	
71	·000,000,000,000,000,005	

consciousness of the object of thought, has occurred like a flash of lightning. For the more complicated thoughts an infinitely greater number of activities have been created, and even then the result appears like a flash of lightning, this being the quickest thing we are able to judge in the way of speed.

On waking from sleep, a whole story of events will present itself, often with great detail, and apparently occupying a long period of time, whereas in reality it has occupied only the fraction of a second.

We are also conscious of the quickness of the whole series of memories of events; this is particularly evident at the time of death in certain cases, when the whole history of one's life is revealed to one in the flash of a moment.

Logically, consciousness must necessarily be the quickest form of energy in existence, because it is the subjective side of the objective, and whatever consciousness creates it must be better than what is created by it. The masterpiece of the artist, the musician, the mathematician, the engineer, the skill of the physician, the surgeon, the architect, the astronomer, and the teacher, they are all nothing compared to the skill and the masterpiece of the brain, which activates the consciousness, producing all ideation in an infinitely grander form than can ever be depicted by material representation.

CHAPTER IV

EVOLUTION

EVOLUTION has to be studied as a system of ontology, starting with the formation of nebulæ out of chaos, through the astronomical scale to the formation of planets, through the slow process of cooling down, through the time of the formation of atmosphere and water, through the period of perpetual rain to the formation of the oceans, through the evolution of organic substances to the development of ferments.* Here we trace the molecule of matter becoming very complicated, containing thousands of atoms, combined in groups and becoming more and more unstable and dependent on local conditions, until some huge group combines with other groups and forms a colony of huge molecules, which hold themselves together as one government, and forming a definite boundary between it and surrounding influences. And on account of its impermanent nature, and the necessity for new material to replace old material lost, it absorbs material from the surrounding medium, and in absorbing more than it discharges, it increases in size, it GROWS. And when it has grown for some time, it begins to become unwieldy, and like the formation of astronomical bodies,† it throws out a protuberance from

* A ferment has the peculiar property of being able to produce changes in other substances it is brought into contact with, without being altered itself in any way.

Certain inorganic substances also have this property, so that it may be looked upon as a property of certain kinds of matter. As these ferments become more highly organized in the structure of their molecules, they protect themselves against disintegration and gradually become a basic function in the colloidal constitution of protoplasm.

† When the density of an astronomical body is constant, then through its rotation and gravitational instability it is likely to become pear-shaped, and eventually a budding process may develop, leading to a breaking off of the nob, and the formation of a new astronomical body. When, however, the density of an astronomical body is increased towards the centre, then it eventually assumes a flattened shape and loose gaseous portions separate from the parent at the extremities of the circumference.

Table III

TABLE SHOWING THE EVOLUTION PERIODS ON THIS EARTH FROM FORMATION

Time.	Period.	State of Evolution.
Years.		
4,000,000,000	Origin from Solar System	Separation of planets in gaseous state from the sun
2,000,000,000	Formation	Planetary condensation
1,500,000,000	Azoic	Solidifying surface of earth
1,000,000,000	Eozoic	Dawn of life
	Archeozoic	Larval life
500,000,000	Proterozoic	Primitive invertebrates
		Fish
		First lung-breathers
		Amphibians
100,000,000	Triassic	Reptiles
	Jurassic	Birds
	Cretaceous	Flowering plants
	Eocene	Rise of higher mammals
10,000,000	Miocene	Apes
	Pliocene	Age of mammals
1,000,000	First Glacial	Man approaching human standard
		Evidence of flint instruments
		Piltdown skull
500,000	Second Glacial	Rhodesian skull
100,000	Third Glacial	Neanderthal skull
	Fourth Glacial	Boscop skull
50,000	Stone Age	Cave art and evidence of ancient civilization
20,000	Early Metallic	Civilization in India and China
10,000	Copper Age	Age of cults
2,500	Iron Age	Age of enlightenment. Buddha
2,000		Age of various dogmatic religions
		Christianity and Mahomedanism
	Age of Mediævalism	European dark ages
200		Early industry
100	Modern	Dawn of science
50		Organized industry
Now	To-day	Resuscitation of enlightenment

its structure, which eventually separates and becomes a separate cell.

Then these cells, in order to protect themselves against outside influences, group themselves into associations of cells, and in order that they may assimilate matter for their growth, protect the colony from outside influences, regulate the rate of progress, the assimilation, the distribution and finally reproduction, these associations of cells form a method of regulating and controlling the system, by means of minute threads linking up every portion of the structure.

And just as the cell out of which the whole structure of a multiplex cell-group is formed, born, lives, multiplies its species, and dies, so also does the multiplex organism of cells do the same thing. All living processes exist only by this continual change, this continual building up of the species by the throwing out of progeny. The continual improvement in its structure and its functions, through its necessity to protect itself against outside influences, has led to a stabilizing uniformity of constitutional protoplasmic and structural form, so that its progeny develops on the same basic principle, carrying with it in its system of progeneration all the inheritance of the past influences, giving rise to what is termed in the higher forms of life "Hereditary Influences".

As the process of evolution became more complicated through the æons of Azoic, Eozoic, and Archeozoic time to the Proterozoic era, the controlling system by means of minute threads of highly sensitive protoplasm became more and more developed, as the organisms became more and more advanced. Its newly adopted necessity for locomotion, marking its entry into the animal world, necessitated a still further development of highly specialized sensitive cells from which radiate the threads controlling the whole system. These threads became the axis-cylinders, and the cells, the nerve cells of the animals of the later periods.

Through a vast period of time, starting about a thousand million years ago, when there was the dawn of the single-celled organisms, to the Mezozoic period, about a hundred million years ago, the age of the amphibians, the dawn of the birds, and the period of the great dinosaur to the

time of the development of the mammals in the Miocene period, ten million years ago, saw the gradual development and dawn of consciousness. Through the development of the spinal cord and basal ganglia, to the development of the hind-brain and allocortical complexities, as a complex system of co-ordination became necessary, with the gradual development of the special senses. It is important to follow up more closely through this period, to note the rapidly changing species and the multiplicity of forms, as the struggle for existence proceeded in the search for food.

The reflex process has long since been made a subsidiary system in the spinal cord; the nerve mechanism controlling breathing, the heart, the systemic system, have been given a special place in the animal.

The co-ordination of the ever-increasing and more complicated movements as development goes on, has necessitated a special large area to deal with millions and millions of afferent and efferent stimuli, under an automatic arrangement, by means of a dictionary of movements of associated muscles on the one hand, and of varying energizing of them on the other.

Taste, touch, sight, and hearing are no longer automatic processes, by means of which the animal, through almost unconscious awareness, has guided itself to further developments in the past, but become sensations necessitating a vast development of the cortex of the brain, in intimate association with the automatic basal ganglia, and herald in the dawn of consciousness.

In an automatic exchange dealing with ten thousand numbers there are over a million soldered connections operated by electric force from a central origin. In the automatic functions of the spinal cord there are millions of afferent and efferent paths, each operated by a force generated within each independent unit.

Physiology does not yet know what this force is, but it is a force which is peculiar to living matter, and to nerve protoplasm in particular, and is dependent on its sensitiveness to stimulation, and has a direct relation to the metabolism that results from its activity.

It is, therefore, dependent on the chemical nature of the protoplasm, and operates by CONTACT; all living matter has it, but nerve and cell have it developed as a special function. This sensitiveness starts with the birth of protoplasm; dependent on its chemical nature, it reacts to stimulation, owing to increased metabolism within itself. In the nerve tract this sensitiveness is sent along the fine thread of the axis-cylinder by CONTACT AND INSULATION from the surrounding protoplasm till, on reaching the cell, it causes a stimulation by contact. Here the cell containing a large mass of this highly sensitized protoplasm AMPLIFIES the metabolic contact, and directs it along prearranged channels of axis-cylinders, where the amplified stimulation causes by its contact a further distribution of increased metabolic activity, say in an area of associated cells, such as a muscle.

This rate of nerve stimulation is comparatively slow, and may be compared with the very rapid vibration of consciousness, as sound may be compared to light.

From the reaction in a nerve-muscle preparation we come to more complex automatic processes, such as stimulation by some change in the amount of carbonic acid gas, as carboxyhæmoglobin circulating in the blood, or by some more complex organic molecule eliminated from an endocrene gland. Such nerve cells are highly specialized in their particular function. In all nerve-cell reactions there is an "all-or-nothing" output which is followed by exhaustion, after which the cell slowly recovers itself. In all nerve-cell processes there is some system of control, by higher functioning cells, so that eventually a selection can be made automatically, whereby a co-ordinating stimulation results in the combined synchronous movements of certain muscles, the amount of force being regulated by the number or kind of cell chosen for the particular reaction. This AUTOMATIC SELECTION is the next step in the progress of evolution, and introduces a still further means of progression, the function of INHIBITION.

The histological structure of nerve cells varies very considerably, according to the nature of the function assigned, and it may be assumed that the chemical nature of the

protoplasm varies even more so. At the back of the idea of selection is inhibition, where certain nerve cells have the function of "holding the rein", controlling the reactions taking place in those cells under their charge. They are the apparatus of the go-between of higher functioning cells, from a central origin. They have the function of stopping the contact of the metabolic reactions in the nerve cells, by a metabolic reaction of an opposite nature.

The reflex action is caused by a continued repetition of an objective, so that the reaction has become a habit, and the formation of contact or the track of communication is caused by this habit. The same process of origin is repeated throughout the whole upward progress of evolution.

We must now pause for a moment to review the main facts of evolution, and what is common to all, the enormous number of varieties that are the outcome of it.

Firstly, as to the functions of protoplasm itself.

1. It consists of associated multi-colloidal molecules, which maintain their constitution by means of continually giving off products, from rapidly changing molecules, requiring a continual supply of molecules of a suitable nature, for combination and association with their system.

2. Through the function of this assimilation, it has the property of increasing its mass, and of multiplying its species by the protuberance of a portion of its mass, which accounts for the origin of its particular kind of species (birth).

3. It has the function of attracting other molecules to itself by movements caused by it in the surrounding medium (chemiotaxis), and of shooting out processes from itself, in order to surround any desirable particle. In the process of evolution this function may eventually assume the proportion of throwing out long threads (neurones).

4. By the process of kariokinesis,* where there is a polarity of nuclear material, and a consequent differentiation within the cell, is the origin of sexuality. In the process of evolution some cells eventually bring this function to a high state of

* Kariokinesis is the splitting of the nucleus of a cell into two polar groups of some kind of granular nitrogenous material, as a prelude to the splitting of the cell itself into two.

development, in the formation of special cells, that function for the duality of differentiation in productive organs, giving rise to sex.

5. It is subject to decay by outside influences, or by the absence of suitable assimilable matter, and throughout its lifetime there is the struggle for existence.

6. It has a period of growth before it starts to propagate its species (adolescence), a period of progeneration (adult life), a period of declining vitality (old age).

7. There is the time of final cessation of functions and splitting up of the associated molecules (death).

8. During its lifetime there is a certain function of "carrying-on", a continuity in the process, by means of which the moulding of the past is effective,* which may be called the LIFE-CONTINUUM.

Secondly, as to the functions of associated cell groups forming a definite species of life, it has all the functions enumerated above, which become elaborated and more specialized.

1. Cell groups associate themselves into colonies, and co-operate in their main functions; varieties of cells calling for special functions become more and more manifest, as the struggle for existence proceeds up the evolutionary scale.

2. The progeneration of the species becomes more elaborate, a replica of the whole arrangement being represented in one cell, out of which the progeny arises.

3. Owing to the difficulty in obtaining more highly specialized foods, chemiotaxis has led to the development of special means of locomotion of the whole organism.

4. Owing to the development of adverse forms and as a direct result of the struggle for existence, aggressive and protective apparatus are developed.

5. The organisms associate themselves into groups or families and develop special organs of sex (see paragraph 4 on the preceding page).

6. As the control of the system becomes more advanced, there becomes developed the influence over the system by the neurones and eventually reflex actions.

* See "Kamma," p. 50.

7. Specialization in reflex actions leads to further control by a still more specialized government of neurones, eventually leading to the development of special senses, and a vast complicated apparatus of neurone control governing them, so that feeling, seeing, hearing, tasting come into being and herald in the dawn of consciousness.

8. By feeling the being feels painful or pleasurable sensations. By its senses it gains knowledge of surroundings. By experience it gains discretion.

9. It is subject to disease, injury, and deformity, its vitality ebbs with old age, and it dies.

10. Its kind of species, the nature of its aggregates, its habits, its health, and everything in which it varies from its fellow, which in the individual cell and the lowest forms of life is the LIFE-CONTINUUM, becomes through the continual operation of the central government which eventually arises in the species, as the isocortex* becomes more and more preponderant over the allocortex, the DAWN OF CONSCIOUSNESS, the CONTROL by the LIFE-STREAM.

We have made a very rapid survey of the last hundred million years of the progress of evolution, at some time in the very early history of which saw the first traces of a very weak consciousness, until about one million years ago the brain began to approach the triumph of the isocortical development over the allocortical, approaching the type of the brain of man.

* The isocortex is that portion of the brain cortex that contains lamination and granular material, and the six layers of differentiation, and the allocortex is that portion which shows no such arrangement, and in man occupies only about one-twentieth of the whole surface of the cortex, while as one goes down the evolutionary scale, it gradually occupies more and more of the cortex in proportion to the isocortex.

CHAPTER V

THE CYTOARCHITECTONICS OF THE HUMAN CEREBRAL CORTEX*

The study of the cytoarchitectonics of the human cerebral cortex has revealed two main types of brain structure: the allocortex, which contains no lamination, and is most abundant in the lower animals, and gradually diminishes in proportion as one passes up the evolutionary scale to man, and the isocortex, which shows six different layers, even in the embryonic state, and which gradually increases in proportion as one passes up the evolutionary scale, so that in man its mass is twelve times that of the allocortex.

The isocortex shows six layers of cells, of which there are at least three main types, and corresponds mainly to the sensory sphere, whereas the agranular cortex is primarily efferent and directly motor in part, particularly in the regions of the giant cells. Of the arrangements of the six layers of cells, there are five fundamental types of cortical structure, and these may be still further subdivided into a hundred in the different areas. These six layers have been grouped into three as regards function:—

1. The highest level of association (tangential layer), where dissociation causes loss of recollection and outgoing fibres go to other convolutions.

2. The middle layer of cortical perception, where dissociation causes loss of consciousness and recognition, and there are incoming association fibres from other convolutions.

3. The lower level of cortical receptors, where dissociation causes loss of consciousness and receives the chains of sensory neurones. These three are the levels of association in the sensory receptive areas, and the grades of the loss of consciousness associated with those levels.†

* *The Cytoarchitectonics of the Human Cerebral Cortex*, by Constantin von Economo, 1929.

† Halliburton's *Handbook of Physiology*, p. 806.

There are 14,000,000,000 cells in the cerebral cortex,* of which 8,000,000,000 are moderately large cells.

The fissure of Rolando practically divides the brain into an anterior motor and a posterior sensory portion.

Great advances have been made in recent years into our knowledge of the functions of different areas and also of different layers and different kinds of cells in the brain. The study of the defects noticed on microscopic examination of sections of the brain, taken from people who have died as a result of, or as a concurrence of, certain mental diseases and pathological states affecting the brain, and also the study of the comparison of the human brain with that of animals, has given us very rich fruit in extending our knowledge on this subject.

These observations summarize into:—

1. A systematic relationship between the agranular precentral regions and the fifth and sixth layers, with the extra-pyramidal centres.

2. The third layer is markedly affected in psychotic disturbances of the personality.

3. The capacity for expression and motility apparently shows an efferent connection in the fifth and sixth layers.

4. The specific sensory energy of the cerebrum in consciousness is a sensory quality, just as the capacity of sensing light is a specific quality of the retina.

5. With regard to localization, Heschl's convolution is for pure tone reception, leading to the understanding of the moral sense. The cordal convolution has apparently a good deal to do with the receptive-apperceptive part of the personality, while the prefrontal region has a good deal to do with the function of attention.

6. There is an increase in the number and richness of the granules as psychotic functions become more apparent.

7. The third frontal convolution is intimately connected with speech, the anterior portion of the first convolution is intimately connected with static equilibration, the anterior parts of the second convolution and the frontal pole are

* The method of calculating this is explained fully in *The Cytoarchitectonics of the Human Cerebral Cortex*, p. 23.

those that subserve the normal course of psychic activity. This centre of psychic richness in granular material is the counterpart of the psychic sensory receptive centre, in the postero-ventral part of the parietal brain.

8. Speech centres are clearly divided into a motor and a sensory part, and this corresponds to the fact of the division of the brain into an anterior more efferent portion, and a posterior more receptive portion. This division is carried on, as the elevation to higher functions of the brain is reached, so that the higher intellectual functions and whole psychotic personality may be separated into a division between the creative activities of our reason and the apperceptive understanding of outside influences.

9. Notwithstanding the above, it must be emphasized that the entire cerebrum is necessary for the functioning of every kind of psychotic expression, or deduction.

There is a distinct analogy between the eye and the cerebral cortex, for just as the retina is sensitive to light with the whole field of its surface, but is acutely sensitive at the macula lutea (spot of acute vision), so also is the entire cortex of the brain conscious in a process of cerebral activity, and acutely conscious only in certain areas. And just as the picture transmitted by the eye is dependent on its completeness by the reception of the sensation of light in the whole field, so also is the picture of the mental impression of the consciousness dependent on its completeness on the activation of the whole cortical area.

The study of the development of the brain throughout the evolutionary scale has shown, more than anything else, the PROGRESSIVE CEREBRATION, which is a definite law of nature.*

* The study of individual animal families shows that on tracing the development of the horse from the four-toed paleotherium, the three-toed architherium, and the hipparium, to the single-toed horse, there is a gradual increase in the development of the brain, proportionately greater than the size of the body. It is the same with regard to the dog, swine, bear, and hippopotamus and other animals.

It thus appears that progressive cerebration is a law of nature and part of the progress of evolution, and this fact is of the greatest importance in adding to our rapidly accumulating evidence of the evolution of the subjective side of the same process, namely re-incarnation.

The study of the cytoarchitectonics of the cerebral cortex is a comparatively recent speciality of science, but it has already done a great deal to bridge the gulf between the material basis and consciousness. One often hears and reads that it is impossible to bridge this gulf, but this is the view of the materialist, who has not studied consciousness from the subjective side, or who has little or no knowledge of the vast expanse of learning, so ably and scientifically depicted in the *Abhidhama piṭaka.** Here the whole aspect of the universe is treated from the subjective side, and a basic understanding of the nature of consciousness (which Western teaching lacks), so that the real nature of the objective is expounded. The latest work by the most advanced thinkers is approaching rapidly the understanding of the objective or materialistic basis of the universe from the subjective side. Western scientific advances are interlinking with the Dhamma, the Law of the Enlightened Buddha.

* This refers to the seven books of the Buddhist Sacred Works which deal with Psychological Ethics. The Buddhist Sacred Books are divided into three sets, or baskets of palm-leaf manuscripts, containing 84,000 stanzas of texts. The first set is called the Suttas, and deals with the life and sayings of the Buddha, and the expounding of the Dhamma, the Jataka stories, the Disciples of the Buddha, and the whole history of the advent of the Law of Enlightenment. The second set is that dealing with Buddhist Psychological Ethics, and the third set is that dealing with the leading of the Virtuous life and the rules appertaining to the practical application of the Dhamma.

CHAPTER VI

REBIRTH

It has already been shown how the lower forms of life, starting with the living cell, contain a government of protoplasm in the functioning LIFE-CONTINUUM, and in the higher forms of evolution the government has become highly specialized, and this has been termed the LIFE-STREAM.

Even the most ardent materialist is agreed that consciousness is a functioning force of the nature of an etheric vibration, and that however great our advances may be into the minute structure of the brain, and the paths that connect up the various layers of cells, and however great our knowledge may be regarding the differentiation of the functions of any individual layer or type of cell in the cortex, we still have no further understanding as to the actual nature of consciousness. Although we have gained a very great insight into the structure of the brain, this has all helped us to realize the co-advance of the subjective and the objective. The continual advance in cerebration, in the evolution of the species, runs co-existent with the continual structural development of the brain.

Now, just as the objective form of a species is carried on by evolution, where the continuum is the result of everything the life process has been before, in its enormous number of generations, so also is the subjective character of the species as represented in consciousness, carried on by an enormous number of rebirths, during which æons of experiences have gone to build up the very complicated nature of the character of the being. The objective cannot function without the subjective, and vice versa. Nothing actually passes over in any process. Just as the potentiality of everything in existence is represented in the minutest structure, so the whole character or kamma of a being is represented in the stream of consciousness. And as all living processes are born, grow up, thrive, struggle to exist, suffer, have fortunes and misfortunes, continue to produce their species, become

subject to disease, old age, and death; so also the stream of consciousness is carried on from a former life to old age and death and again to rebirth, forming its continually changing character by the nature of its thoughts and deeds, and building up the kamma of the life it continues to live and also of that of its future incarnations. There is the duality of the subjective and the objective.

And just as there is the classification of the types of beings according to their evolutionary scale, so also is there the classification of the types of beings according to their level of consciousness (see table).

In addition to the rational reasoning, dependent on the very extensive knowledge we have obtained, regarding the processes of nature, there is an immense mass of evidence supporting the realization of the Doctrine of Rebirth.

Without this basic understanding, it is quite impossible to understand the nature of consciousness, and the nature of the universe as a whole; it is also quite impossible to arrive at any other rational belief, which will agree with the facts of nature. It is part of the mathematical system, on which all the laws of the universe depend. And it is, moreover, known by practical method.

The principal reasons why the Buddhist doctrine of Rebirth is the only possible solution of the understanding of the process of existence, are:—

1. It must be accepted that evolution is a basic law in the universe. There is the evolution of astronomical bodies, the evolution of matter, to the formation of highly complex colloidal molecules. There is the evolution of the species of beings as regards their formation and structural basis. And concurrently with this there is the progressive cerebration. And as there exists the subjective, concurrently progressive with the objective, and it is only by the former that we know of the latter, therefore there must be the same process with regard to the subjective.

Therefore when a being dies, all the forces locked up in the brain and represented by consciousness are not lost or dissipated in space, but, just as there is the continuity of the sequence of consciousness in the life-stream, so is there the

continuity of the same life-stream at death. And as this life-stream requires for its functioning a nidus in the evolutionary scale of beings, so is it the cause, on its subjective side, of the formation of an objective basis. This was expounded by the Buddha in His doctrine of the Twelve Nidānas, or the *Law of Dependent Origination* (see page 55).

2. There is the practical knowledge that anyone may attain, by the practice of training the memory backwards (see Abhiñña, *Intellectual Powers*, p. 141).

3. There are the cases of children who actually do remember their past lives; and this is not so very rare as is supposed, because it is generally put down to child talk, or is not understood; moreover, the talk of the child will refer to subjects that appear strange and unknown to listeners. Probably the parents or attendants have never heard of the doctrine of rebirth.

4. There are the instances when on visiting a place for the first time you KNOW the locality or the things concerning the place.

5. After a war there is an increased rate in the population, particularly of males.

6. Concurrently with progressive cerebration, the newcomer starts with the necessary *vis a tergo*.

7. As a belief or doctrine or realization, it adds very greatly to man's mental attitude towards his fellow-man and animal. It elevates his attitude to one of compassion for all living things, it enables him to treat his opponent with regard and respect, and adds to all those fine qualities that make him a gentleman.

8. Finally, there is the most profound system of Psychological Ethics, which far transcends any teaching or any discovery that has been made at any time in the history of the world. A scientific classification of consciousness, a scientific explanation of its method of functioning. A vast system of correlated explanations and tabulated progression of consciousness, in which it is impossible to find any flaw, as the whole is based on the practical facts of life, impermanence, sorrow, and delusion, and included in these as part of the process, is rebirth.

CHAPTER VII

THE RANGE OF BEINGS IN THE UNIVERSE

The evolution of the species has been traced rather rapidly above as far as man; but evolution does not stop at man; it is going on, it has been going on, whether there is a time of retrogression or advance, the trend is always in favour of the advance. When we come to deal with the nature of consciousness, we will realize that time is merely a method of thinking, just as all the other attributes of abstract thought are functions of itself, methods of its representation. Therefore evolution is complete in the universe, and all types of beings exist from the lowest to the highest in some part or other of the vastness of the universe. This has already been touched on in the commencement of this work (see pages 20 and 23), but it is necessary to mention it again, on account of the importance of realizing at this stage the range of beings in the universe, so that we may realize the extent of the different levels of consciousness.*

A calculation made from the spectrum shows the enormous range of beings, and this range is in proportion to the scale of the universe, as represented by astronomical facts, and in agreement with our present-day understanding of the nature of protoplasm, and the subtleness of the higher states of living matter. In this calculation I have taken the apperceptions from light as representing a very large percentage of the consciousness-complex, the organ *par excellence*, which has been most specially developed, and for the cerebration from which, such a large and important part of the base of the brain and cortex, has required very special organizations in the development of the basal

* The different levels of consciousness correspond to the different stages in the range of beings in the universe. Thus the levels of consciousness are often called according to the stage of the range of beings. Kāmaloka consciousness, the consciousness of the beings up to the sixth stage above man. Rūpaloka consciousness, that of the beings formed of attenuated matter, corresponding to the consciousness of the Jhānas. Arūpaloka consciousness, that of the four sublime or immaterial states of existence, corresponding to the consciousness of the Paths.

ganglia. Man sees so much of the vibrations of light, representing a minute fraction of the whole length of the spectrum. As evolution proceeds, the species is more and more dependent on the further special development of this seeing process, so that the next step is to see the ultra-violet, and later on beyond that, so that there is a gradual advance in the range of the spectrum that the being sees. As the being advances, the length of life advances, and vice versa; the reason for this is explained by the law of kamma and the cause of rebirth (the Law of Dependent Origination), because as TAṆHĀ (the clinging to existence) diminishes, as improved and lessened kamma causes rebirth in a higher state, so the struggle for existence and the accompanying suffering diminish, and the rapidity of impermanence also diminishes, and the slowing down of the rapidity of the changes by rebirth results in a longer life for the being, in comparison to the species below it.

The accompanying table (Table IV) shows this scale of beings of the universe with the gradually increasing length of life.

Generally speaking, the number of beings in a species, in each of these classes, multiplied by the average length of life of the beings in that species, gives a basic number which is always the same. In the stages below man this number is taken of the whole stage, as the species become more variable and the lengths of life also more variable in the stages below man.

Thus when a species is becoming extinguished, it tries to live a much longer time than other animals of a similar species, such as in the case of elephants, snakes, parrots.

These levels below man are called HELLS, the lowest of which is a state of Purgatory, where a being is constantly being reborn, where there is nothing but the struggle for existence and the pain and suffering resulting therefrom, and where there is just the dawn of consciousness. Here the being exists for æons of lives, burning in covetousness, anger, and infatuation.

In the next stage above this is the stage called the ASURA DEMONS, a state of sensuous vileness, aggressiveness, ferocity,

Table IV

TABLE SHOWING THE THIRTY-ONE STAGES OF EXISTENCE AND THE APPROXIMATE AND COMPARATIVE LENGTH OF LIFE IN EACH STAGE

The names of the stages do not indicate the nature of the beings, but are merely terms handed down by the Arahants for compilation.

KĀMALOKA	Purgatory	Variable	1
	Asura Demons	Variable	2
	Unhappy Ghosts	Variable	3
	Animals	Variable	4
	Man	100	5
	The Realm of the Four Kings	500	6
	Thirty-three Gods	1,000	7
	Yama Gods	2,000	8
	Gods of Delight	4,000	9
	Creative Rejoicers	8,000	10
	Users of other Creators	15,000	11
RŪPALOKA	Retinue of Brahma Gods	30,000	12
	Ministers of Brahma Gods	60,000	13
	Great Brahma Gods	120,000	14
	Gods of Minor Lustre	250,000	15
	Infinite Lustre	500,000	16
	Radiant	1,000,000	17
	Minor Aura	2,000,000	18
	Infinite Aura	4,000,000	19
	Full and Steady	8,000,000	20
	Great Reward	15,000,000	21
	Painless	30,000,000	22
	Immobile	60,000,000	23
	Serene	120,000,000	24
	Beautiful	250,000,000	25
	Clear-sighted	500,000,000	26
	Supreme	1,000,000,000	27
ARŪPALOKA	Knowledge of Infinity of Space	2,000,000,000	28
	Knowledge of Infinity of Consciousness	3,000,000,000	29
	Knowledge of Nothingness	4,000,000,000	30
	State of neither Perception nor yet Non-perception	5,000,000,000	31

and deceit, due mostly to the cultivation of hatred and anger on higher planes. Then there is the stage of the UNHAPPY GHOSTS, a state of misery, due mostly to greed and selfishness. The fourth stage, just before that of man, is the ANIMAL WORLD, where the state of consciousness is most allied to our own, but where impermanence, sorrow, and delusion are intensified, and the clinging to existence stronger. Here the operations of kamma are visible to us, and the qualities of good kamma become manifest. The study of animal life is of immense assistance to us in understanding and tracing the operations of kamma, and in studying the forms of consciousness in animals, and the varieties of character in each species, just the same as in man, though to a less extent.

Thus the lower stages may be divided into four hells, and on account of the great variance of the species, the length of life is very variable, though on the whole shorter as one goes down the evolutionary scale.

The stages above man are marked by immense periods of time, rapidly progressing, so that for six stages above man, called the DEVALOKA, the beings live for from five hundred to sixteen thousand years.* Here the sense experience is more fortunate than on our plane, the beings live on a nutrient atmosphere and do not pass any excrements,

* Commentators vary in the lengths of life assigned to the higher stages of existence; the stage of the Devaloka of the four Kings, the first of the Devaloka above man, is given as 500 celestial years by Anuruddha, or 9,000,000 human years. This number is evidently far too high; the 500 celestial years means years as we calculate years, which in that stage are called celestial. There is nothing in the progress of evolution to warrant such an immense jump to the Devaloka as regards our idea of time. It must be realized that all the processes in the universe are gradual ones. In those states all the aspects of existence are different, even the idea of time and space. No human tongue can explain in words what those states are like, therefore the expressions used on coming out of those states that are reached by the Jhāna are expressions of a worldly origin and have no real relation to what has been seen or experienced in the Jhāna. I am therefore inclined to think that the number is really 500, as this number agrees with our mathematical calculations regarding the spectrum and our basic number of length of life multiplied by the number of beings in the state.

neither do they propagate their species (in the higher stages) by contact. They have very greatly advanced range of vision with respect to the length of spectrum that they can see, being able to see the ultra-violet, adding greatly to their appreciation of colour, and the resulting sensual enjoyment. They have entirely new powers as regards touch, enabling them to understand the more subtle nature of the material medium in which they live. They have the faculties of celestial hearing and they have to some extent the power of transposition in space. All this appears most fantastic to anyone who has not thought it out for himself, or who has not experienced it, or who does not realize thoroughly the Law of Evolution, the Law of Kamma, the Law of Dependent Origination, the three Gems, and the Four Noble Truths; these are all one great TRUTH. How very small is our little world, and how little do we know about it, yet how immense is the universe.

Beyond the Devaloka are the stages of the Rūpaloka, or the states of attenuated matter; here the beings live for immense periods of time, ranging from 32,000 years to 500 million years, in sixteen stages. Beyond that again are the final stages of the formless beings, whose ethereal existence is of an extremely long period of time, varying from 2,000 million to 5,000 million years. These are four stages, which correspond to the four states of the Arūpa Jhāna: the state of the infinity of space, the state of the infinity of consciousness, the state of the knowledge of nothingness, the state of neither perception nor yet non-perception.

The matter of these beings has become more and more attenuated and subtle, as the stages are proceeded with. The consciousness of the beings of the Rūpaloka in the various stages, is like that of the various Jhāna stages, that it is possible for man to reach in this very life: at first initial application of the mind becomes no longer necessary, then sustained application is dispensed with, then pleasurable interest disappears, then pleasure is no longer manifest and individualization and equanimity become cleansed of all the fetters, and reign in glorious ecstasy.

These states of existence are known by practical experience

for those who have by the processes of the forty kinds of Meditation reached the Jhānas, reached the four sublime states, or even reached the four states of the Arūpaloka; they know what is the kind of consciousness in those states, because they have elevated their consciousness to those high states, and therefore they must experience the same as what the beings in those high states do experience or are conscious of. Therefore we know it is true.

To those who have not or cannot reach these high states of consciousness, look at the problem from a common-sense point of view. You know, some saints (men absolutely cleansed in every possible way from sin) have said, and have written about these states, and have taught others how to reach these states. It therefore must be true.

Moreover, it is part of the system of evolution and of the scale of the universe, which astronomers have taught us is of immense dimensions in space-time and in variance. The range-of-being above is within mathematical keeping with the architectonics of the universe.

CHAPTER VIII

OBJECTIVE SUMMARY

To summarize on the objective side of ontology.

1. The same laws hold good throughout the cosmos, but these laws may themselves be modified by relativity.

2. The potentiality of the whole universe is represented in the electron.

3. The only continuity that exists is by cause and effect.

4. There is a duality to everything that exists, and even to ideas there are two kinds of opposites.

5. The simplest object presents an innumerable number of aspects, so that if you knew absolutely this object in itself, you would know the whole universe.

6. We have seen the extreme emptiness of matter and the impermanence of everything that exists.

7. The system of architectonics of the universe is regular in mathematical precision, whether subjectively or objectively, and both object and subject run concurrently as part of the same system (like the two sides of a film).

8. As a consequence of this, Re-incarnation is the subjective side of Evolution, where the continuity is by kamma alone.

9. This Law of Kamma is a fundamental one and is the only continuity that exists in every process of the universe.

So that concurrently with every process this Law of Kamma is also in operation, it is in other words a part of every law, for it is the continuum of the law.

We have reviewed, somewhat tersely, the structural basis of the universe, and so have completed the ground objectively on which the obverse structural basis of the subjective may now be studied, and in so doing we have as a final law of the universe, to show how kamma is the continuum, the link, the carrying-on, in the whole completed ontological system, whether subjective or objective.

CHAPTER IX

KAMMA

Also written KARMA, as it is usually pronounced, is so intimately associated with consciousness that it is necessary to study it fully.

Kamma is the law of cause and effect, it is the Law of Continuity in the universe. In this sense it is applicable to everything and every idea, animate or inanimate, objective or subjective. Thus it is the luck of a stone on the seashore that it will be ground down by the action of the waves into a round pebble. This wearing-down process is influenced by its surroundings, the hardness or sharpness of the material it is rubbed against, and the various physical forces that cause its movements. It cannot alter its position of itself, its destiny is entirely dependent on the nature of its substance and the action of outside influences.

As we pass up the evolutionary scale, the law becomes more complicated. The fish in the sea can avoid calamities by its senses and its locomotive power. Its whole existence is carried on by the use of this law, because it obtains its nourishment and progenerates its species, and in fact works out its whole destiny, by means of the law of continuity. Here it is not merely the luck of the stone, it has developed two more influences: the energy used in carrying out the directions from within, and that process of direction from within, which alters the function of inanimate matter, and enables it to alter its position and to alter its destiny. And so LUCK comes to have added to it something further, INTELLIGENCE and ENERGY. The living being is able to alter its luck by means of its intelligence and the energy required in order to carry out the directions, resulting from that intelligence.

In the lowest animals we would object, perhaps, to the use of the term INTELLIGENCE, but we would substitute for it its antecedent functions in the evolutionary scale, and call it a metabolic controlling influence working a motor system.

And so kamma is composed of three portions of the law:

1. The INTER-ACTION BETWEEN EVENTS. The continuity.
2. INTELLIGENCE. The directing influence.
3. ENERGY. The carrying out of it.

We have already seen the extreme emptiness of matter, the extreme emptiness of everything, in fact, for we find on analysis that the subjective is even more empty than the objective. But what we know is always present is this kamma, this continuity between everything that exists. It is the thread of continuity, and if we trace it, we find its ramifications everywhere, continually operating. There is Progression, and there is Retrogression, continually going on in the evolution of the species. Progression leads to some advantage, some improvement, some alleviation from the painful struggle of existence, this we call GOOD; and retrogression leading to some disadvantage, some increase in the painful struggle for existence, which we call BAD.

You must, of course, admit that the struggle for existence is necessarily accompanied by pain in some form, and it is in direct proportion to the intensity of the struggle.

So that with regard to the effect of kamma there is either a GOOD or BAD result; but there may also be no result at all, in instances where the result is neutral, where it is neither good nor bad, but neutral; here there is no progression and no retrogression, the condition is stationary, and therefore it is called BARREN or INOPERATIVE KAMMA.

In the animal world, where intelligence is weak, the struggle for existence is great, where in the seventeen thought moments of consciousness the apperceptional developments either do not occur or occur in a modified form, and there is weakness in ability of the animal to overcome desires and the hindrances, and so bad kamma and inoperative kamma are the most prevalent, and there is great difficulty in the exercise of good kamma.

Again the kamma is strong, that is to say, the continuity is firmer, the clinging to existence is intense, and the velocity of the round of rebirths increased.

In the human world there is greater intelligence, and the ability to overcome suffering is increased, the first main

eight types of moral consciousness are able to function, and are sufficiently prevalent and strong to enable the being to lead a virtuous life and prepare himself for higher advancement, by an accumulation of good kamma. Consciousness arising through the door of the mind is similarly turned towards the balance of kamma on the good side. He is able to understand and realize the First Noble Truth and the other two Gems—Impermanence and Delusion. These are the three basic factors in practical realization that enable him to attain to saintship.

With regard to function, kamma may be:

1. Reproductive.
2. Maintaining.
3. Unfavourable to the above.
4. Destructive of the above.

1. Then again, it may be weighty, that is to say, having some very serious cause, such as the committal of some crime.

2. Proximate Kamma, or kamma operating just before death and having a powerful influence on the rebirth.

3. Chronic Kamma, repetitions of the same cause, producing habits of action, good or bad.

4. All other outstanding kamma.

Then again kamma may take effect in this life, in the next life, in some after-life, and kamma which has come over from the past, but through some counteracting effect, has lapsed.

Then again kamma may work out its effects as bad kamma in the Kāmaloka, as good kamma in the Kāmaloka, as good kamma in the Rūpaloka, and as good kamma in the Arūpaloka. How can kamma be cumulative? How can it produce a result in the future? How can it be stored?

It has already been said that kamma is the continuum, and in this capacity it can produce its result at any time, and at a particular time, according to its causation and the subsequent sequence of events. The time of its operation depends on its nature and on the events that subsequently follow, it functions when there is a suitable opportunity for it to do so, to enable it to produce the effect intended

by reason of its causation. This effect can be modified or even neutralized by the cleansing of its causation. The opportunity is always NOW, and the method of cleansing is by the EIGHT-FOLD NOBLE PATH and the forty kinds of meditation based on leading a virtuous life.

It is in this human stage of existence that the being has the best chance of winning saintship, because it is in this stage that he has sufficient intellect to see the suffering that exists around him as obvious, and gives him the "will-to-do", the conation to carry out the means of getting out of it.

In the higher stages of Rūpaloka, this wheel of Saṁsāra (the round of rebirths) is slowed down, it does not stop, unless kamma is rooted out. The faster this wheel goes round, the faster is the occurrence of rebirths and the greater the suffering and the less the intelligence and the greater the ignorance.

In the Rūpaloka the beings live for vast periods of time compared to our span of life, and the suffering that exists is so slight that it is hardly noticed. But to a being, it is the span of his life that he reckons on, not the number of gyrations of his planet in its orbit. He knows that there is only a certain time in which to accomplish certain objects; he knows that certain calamities may occur at any time and cut short this span of life or produce adverse conditions preventing him from carrying out his object. He asks himself, "What is it that matters in life?" and always the same answer comes to him, "The existence of suffering, its cause, the possibility of getting out of it, and the means by which I can".

He realizes that he must do it NOW, because he might not be able to make a start if he waits, his kamma might cut him short, calamities or adverse influences might occur.

So you see, the realization of the law of kamma is of the greatest help to one in life, it makes you stop to think: "Is this thought or action going to lead to good or bad kamma?" Kamma is in everything, it is everywhere, it is the continuum, it is the force and the velocity of the wheel of Saṁsāra. Get out of it, root it out. Now is the time, and you have all the necessary explanations and directions in this work to increase your interest, and we ask you to study

those wonderful books of the Sacred Law of Buddhism, which give those three great qualities, so suitable to the Western mind: FAITH, HOPE, and CHARITY. Even more so, you will obtain HAPPINESS, KNOWLEDGE, and EQUANIMITY OF MIND, because these are the three basal factors of the first eight types of moral consciousness, and they wipe out and utterly destroy MISERY, IGNORANCE, and MISJUDGMENT.

The faith is so easy for you, because the doctrine is based on the practical facts of life, on which the whole system is built up by reasoning, held together by logic and practical facts. Hope is always with you, because it is up to you yourself whether you will win or lose, in the struggle to be and maintain good over evil; it gives you more hope than any other form of religion, because your hope is not dependent on mere unintelligent belief or fantastic outside influences.

Charity is most pleasing to you, because it cleanses your heart of selfishness, and you understand and realize that the Self is only a delusion of the mind-fetters. You realize that you yourself have been in the same unfortunate state of want or suffering; that he might be your Brother or Father of some previous life, or of some future one, because you see and realize the operations of kamma. This word Charity also includes the idea of compassion for all living things, and this is also intensified in your thoughts and actions, and charity intensifies it. Buddhists are the most charitable and the happiest people in the world,* they have the greatest faith in their religion; it has brought nothing but PEACE to this world. Help to spread it, it is the only solution to the problem of WORLD PEACE.

* See Fielding Hall's *The Soul of a People*, and his other books on the Burmese people.

CHAPTER X

THE LAW OF DEPENDENT ORIGINATION

The Law of Dependent Origination was thought out by The Buddha, on His attainment of supreme enlightenment.* It should not be taken as a chain of events which are separate, but as interdependent causes that are inseparable from the law of kamma, the Five Khanda, the Four Noble Truths, the Eight-fold Noble Path, and the Three Gems—these are all parts of the same great law; the classification and division into parts is made for the purpose of study. It must be also realized that this law was propounded by the Enlightened One for the purpose of demonstrating the way out of Saṁsāra. It must, further, be realized that The Buddha found Nibbāna by means of having passed through all the stages of the Jhānas, the Divine States and the Paths, including all the forty different kinds of meditation, and that He discovered this Law of Dependent Origination, by means of having attained to infinite wisdom, and knowing the full operations of kamma from beginning to end in every process that has ever existed. The twelve Nidanas are all spokes in the same wheel of Saṁsāra.

ON IGNORANCE DEPENDS KAMMA.

ON KAMMA DEPENDS CONSCIOUSNESS.

ON CONSCIOUSNESS DEPENDS OBJECTIVE AND SUBJECTIVE.†

* In *Compendium of Philosophy*, called "The law of happening by way of cause," p. 188; see also p. 260.

The first sermon delivered by The Buddha, on His attainment to Enlightenment of Buddhaship, at the foot of the Bo-tree on the banks of the river Neranjara at Uruvela. Translated from the Maha-vagga, *Buddhism in Translations*, p. 83. There are numerous references to this subject having been taught and expounded by The Buddha on numerous occasions referred to in the Samyutta Nikaya, the Maha-Nidana Sutta, and the Majjhima Nikaya 26.

† The translation of Nāma Rūpa by Name and Form is incorrect according to Shwe Zan Aung (see *Compendium of Philosophy*, p. 188, n. 4); he translates it as meaning Mind and Body, which is much nearer the real meaning. "Subjective and Objective", however, appear to give the psychological aspect, in a fuller and wider sense, and enable the terms to be still used in dealing with the functioning of this law in the highest stages of beings.

ON SUBJECTIVE AND OBJECTIVE DEPEND THE SIX ORGANS OF SENSE.

ON THE SIX ORGANS OF SENSE DEPENDS CONTACT.

ON CONTACT DEPENDS SENSATION (FEELING).

ON SENSATION (FEELING) DEPENDS DESIRE.

ON DESIRE DEPENDS GRASPING.

ON GRASPING DEPENDS BECOMING.

ON BECOMING DEPENDS BIRTH.

ON BIRTH DEPEND OLD AGE, DEATH, SORROW, LAMENTATION, MISERY, GRIEF, AND DESPAIR.

THUS DOES THE ENTIRE AGGREGATION OF MISERY ARISE.

BUT, ON THE COMPLETE FADING OUT AND CESSATION OF IGNORANCE CEASES KAMMA.

ON THE CESSATION OF KAMMA CEASES CONSCIOUSNESS.

ON THE CESSATION OF CONSCIOUSNESS CEASES OBJECTIVE AND SUBJECTIVE.

ON THE CESSATION OF OBJECTIVE AND SUBJECTIVE CEASE THE SIX ORGANS OF SENSE.

ON THE CESSATION OF THE SIX ORGANS OF SENSE CEASES CONTACT.

ON THE CESSATION OF CONTACT CEASES SENSATION.

ON THE CESSATION OF SENSATION CEASES DESIRE.

ON THE CESSATION OF DESIRE CEASES GRASPING.

ON THE CESSATION OF GRASPING CEASES BECOMING.

ON THE CESSATION OF BECOMING CEASES BIRTH.

ON THE CESSATION OF BIRTH CEASES OLD AGE, DEATH, SORROW, LAMENTATION, MISERY, GRIEF, DESPAIR.

THUS DOES THE ENTIRE AGGREGATION OF MISERY CEASE.

"On Ignorance depends Kamma." The law of dependent origination refers to the causation of rebirths, and in this respect the origin of kamma is clear, because Ignorance is the want of knowledge concerning the origin of misery, want of knowledge concerning the cessation of misery, and the path leading to its cessation. It is the clinging to existence, by the exaggeration of the idea of self, the cravings, desires, and lusts of life, being all causes of suffering and the production of kamma, therefore on ignorance depends kamma.

"On Kamma depends Consciousness." Because kamma is

the continuum, it is the only means of continuity possible on account of the extreme emptiness of everything that exists. In each Khana of the seventeen thought moments of consciousness, the connecting link is only by kamma, the connecting link between the whole sequence of thoughts in consciousness is by kamma alone, therefore consciousness depends on kamma.

"On Consciousness depend Subjective and Objective." Because the subjective and the objective are the outcome of the resultant forces of consciousness, and are only known by means of consciousness and nothing else.

"On Subjective and Objective depend the six Organs of Sense." Because by means of the six organs of sense the subjective and the objective come to be known as such.

"On the Six Organs of Sense depends Contact." Because it is by means of the various apparatus of the six organs of sense that contact takes place.

"On Contact depends Sensation." Because it is through the contact at the doors of the mind that sensation is produced.

"On Sensation depends Desire." Because sensation gives desire for the repetition of it, for the cravings, lusts, and satisfactions of the sensations belonging to self.

"On Desire depends Grasping." Because it is through the satisfaction of the desire that grasping takes place.

"On Grasping depends Becoming." Because the active side of existence (bhava*) produces becoming.

"On Becoming depends Birth." The natural process of fecundation or fertilization and subsequent embryonic development depending on the becoming.

"On Birth depends Old Age, Death, Sorrow, Lamentation, Misery, Grief, and Despair." Because these are the necessary accompaniments of existence.

Thus does the entire aggregation of misery arise and thus, by the complete fading out and cessation of ignorance, ceases kamma and the whole dependent originations.

It is this law of dependent origination, discovered by The Buddha at His attainment to Buddhahood, which

* See Shwe Zan Aung's *Compendium of Philosophy*, p. 262.

He saw with the clear vision of Enlightenment and infinite wisdom, and which He preached to the Bikkhus at His first sermon, the FOUNDATION OF ENLIGHTENMENT.

It is easiest to understand by thinking it out for oneself, because it is only by deep thought, absolute common sense, and maintained effort, that you can understand it at all. It is the understanding of causation of why you are, what you are, and how you are shaping yourself to be what you will be in the next existence. It is the greatest hint to you and the means of telling you, how to get out of the turmoil of existence. Just this spark of wisdom is worth generations of learning, and this spark may come to anyone who will only take the trouble to think it out for himself.

CHAPTER XI

THE FIVE KHANDA

THE Five Khanda are the five attachment groups, or aggregates, that cause the dependence between existence and the desires; they are the functional constituents of being, the psycho-physiology of beings. Although they will appear strange and apparently different from the present-day classification of the functions of the body, yet from a psychological aspect they will be found to be in entire agreement.

1. RŪPA means the conditions of the objective aspect, and consists of twenty-eight properties or attributes.

(1) The four conditions or states of matter, solid, liquid, gaseous, and active disruption of the molecular state (fire).*
(2) The five organs of sense apparatus.
(3) The five attributes referring to the above, form, sound, taste, smell, and nature.
(4) The male and female sex.
(5) The heart base.
(6) The vital force.
(7) Nutrition.
(8) Limitation in space.
(9) The apparatus of communication by gesture or speech.
(10) The qualities of plasticity, lightness, pliancy, adaptability and aggregation.
(11) Decay and change.

2. VEDANĀ. The sensations as received by the six doors of the mind: the eye door, the ear door, the nose door, the tongue door, the body door, and the mind door.

* The word "element" is omitted as it may be confused with the idea of the chemical elements. The word "dhatu" is defined by the commentators as that which carries its own characteristic marks.

3. SAÑÑĀ.* Is the process of interpretation, and has the same divisions as Vedana, the six-door references.

4. SAṄKHĀRA. The predispositions or tendencies are 52 in number and are tabulated under Mental Properties.†

5. VIÑÑĀṆA is the consciousness group, classified into 89 types.‡

To summarize these five Khanda, there are the conditions of the objective aspect, the reception of the sensations through the six doors of the mind, the process of interpreting them, the predispositions or tendencies or mental properties which may arise, and the whole completed process of consciousness itself.

* Saññā has been generally translated as "perception", but as all the five Khanda are parts of the same process of consciousness, "the process of interpretation" would appear to be more correct, as perception implies a little more. It must, of course, be recognized that these five terms are inseparable from consciousness.

† See table, p. 66.

‡ See Tables VII, VIII, IX, and X, pp. 76–80.

CHAPTER XII

CONSCIOUSNESS

The vibration rate of consciousness is the shortest possible wave-length (see p. 26), and is at the extreme end of the spectrum, and is equivalent to the diameter of an electron, which is the cube root of a millionth of a metre. In this consciousness vibration there are seventeen thought moments, each of which is divided into three, by a nascent, a static, and an arrested stage, called Khanas.

When, say, a visible object, after one thought moment has passed, enters the avenue of sight (or any other door of the mind) and the life-continuum vibrating twice, the stream of that continuum is interrupted, the consciousness of the kind that apprehends sensation rises and ceases. Immediately after this, visual consciousness, seeing just that visible object, recipient consciousness receiving it, investigating consciousness investigating it, and determining consciousness determining it; then, after twenty-nine modes of Kāmaloka apperception, any one apperception determined by the conditions evoking it, apperceives normally for seven thought moments, and as an immediate consequence of the apperception, two resultant thought moments of retention take place, and then there is the subsidence into the life-stream again. See Table V, overleaf.

Now this process takes less than the billionth part of a second, and is repeated over a hundred thousand times for the simplest form of consciousness. During these hundred thousands of repetitions, hundreds of thousands of coefficients have taken place through the apperceptional references and connections. And so rapid is the process that it is impossible for us to realize that in our sequence of thought of a moment, there are many millions of consciousnesses, each repeated hundreds of thousands of times, resulting in some great resultant, giving us the impression that the consciousnesses were one effort.

Throughout this process the only continuum is by kamma,

TABLE V

VIBRATION SYSTEM OF CONSCIOUSNESS

Divided into seventeen thought moments

Subconscious Life-stream

One Khana

Subconscious Life-stream

One Thought Moment

Existence Substratum Elapsed

Existence Substratum Stimulated

Existence Substratum Interrupted

Attention

Turning towards the Five Doors (Senses)

Noticing

Cognizing

Defining

KAMMA OPERATING

First Apperceptional Wave (JAVANA)

Second Apperceptional Wave

Third Apperceptional Wave

Fourth Apperceptional Wave

Fifth Apperceptional Wave

Sixth Apperceptional Wave

Seventh Apperceptional Wave

Imagination
Reproduction
Construction
Memory
Conception
Discrimination
Judgment
Classification

Identical Object. First Registering

Identical Object. Second Registering

Sub-conscious Life-stream

Sub-conscious Life-stream

and the complexity of a single simple thought may be likened, on the objective plane, to the complexity of matter, where the emptiness is extreme and the rapidity of the revolutions of the electrons is intense.

So there is no entity in any process. The life-stream of consciousness is continually building up its character, altering it for good or for bad by every thought and action emanating from its activities. Thus it is seen that our consciousness or our sequence of thoughts does not contain any vestige of a permanent self, that there is no I at the back of it, that the idea of egoity is a delusion. This label, which has been called "Soul", is found to be just as empty as what we thought was our solid matter, but which we found was made up of electrical areas separated by analogously enormous distances, like the astronomical bodies in space, and so this term has to be discarded as it has been meant to imply something permanent. We know that there is nothing permanent in the whole of the universe, so again there is the obvious reason for discarding the term. This emptiness, this non-self, this impermanence in everything, this unreality we call ANATTA. It is the third fundamental basic principle, on which the whole of the Buddhist philosophy rests. The more we understand by the study of Science, the truer does this doctrine become revealed to us. It is hard to eliminate the early ideas that become repeatedly fixed in our brains when we are young, and which form bases on which most ideas are built; these root ideas continually crop up again and again in spite of our having completely understood that they are wrong.

It is at the moment of conception, of the starting of the development of a living being, that the life-continuum vibration, having found a suitable medium of protoplasm, continues its life-stream in a new form, and remains vibrating during the fœtal stage of development.

At birth there arises the painful dawn of consciousness, when the windows of the mind are open for the first time, and all the senses are painful, sight is painful, sound is painful. The life-stream of consciousness is elapsed, stimulated and arrested for the first time in the particular life.

Attention is either very weak or does not arise. Repetition and continual worry by the senses and also the free stimulated character of the life-stream brought over from the past existences, and represented by a particular kind of vibration in the life-stream gradually causes the seven stages of JAVANA or apperception to develop.* These seven moments of consciousness, when apperception takes place, are where the various reactions of mental coefficients take place, and there are the efferent reactionary forces, producing a resultant of forces, a consciousness. This apperceptional development in the process of consciousness is the most important active part of the process, it is where the "Mental Picture" is produced.

The process appears to be slow, but when you realize its complexity, how the 14,000,000,000 cell units of activity in the cortex alone require some adjustments of their complex communications, you will readily understand, with the extra burden of unnecessarily overtaxing the word dictionary and other departments which arise through modern methods of education and which are ETHICALLY USELESS, never attempting to cultivate those high ideals on which the happiness of man depends; that the very delicate process and organization of the vast mental aggregates of consciousness, is treated very unfairly.† Throughout the evolution of the species, the evolution of mental proper-

* Javana has been also translated as "Swiftnesses", a term that does not convey any meaning beyond its extreme rapidity as part of the whole process of consciousness. Shwe Zan Aung qualifies the translation by "apperception", as a free determining act or phase of mind; this, I think, agrees with what has been said in the text above (see *Compendium of Philosophy*, p. 248).

† Educational impressions on the brains of young children have a very firm influence on the trend of thought during the whole of their lives. These impressions are most difficult to alter or change. The want of proper ethical teaching and the knowledge of the judgment between right and wrong, which come under the head of Religion, are outside the control of the Board of Education, and the whole important aspect is left to private enterprise and philanthropic societies, or to the activities of the numerous religious sects, but leaving the great majority uninfluenced.

The result is having a disastrous effect on the coming race.

ties has been running concurrently, and it is most important to realize this fact, in understanding the origin of the mental properties.

Reference to Table VI shows that:—

1. There are seven mental properties common to every act of consciousness: contact, feeling, perception, volition, individuality of object, psychic life and attention.

2. There are six additional mental properties which are existent in all mental states, except as specially stated.* Initial application of mind, sustained application of mind, deciding effort, pleasurable interest, desire to do (conation).

3. There are the twenty-five beautiful moral properties, which lead to good kamma: faith, mindfulness, prudence, discretion, disinterestedness, amity, balance of mind, composure of mental properties and of mental process, buoyancy of mental properties and of mental process, pliancy of mental properties and of mental process, fitness of mental properties and of mental process, proficiency of mental properties and of mental process, rectitude of mental properties and of mental process, right speech, right action, right livelihood, pity, appreciation, reason.

4. There are fourteen mental properties leading to bad kamma.† Four common to all immoral consciousnesses: dullness, impudence, recklessness and distraction. And ten occurring as greed, conceit, error, hate, envy, selfishness, worry, sloth, torpor, perplexity.

We must realize that the same system of mental properties runs right through the scale of beings, with variations, in certain cases becoming more or less evident, and gradually disappearing with reference to certain functions, as one reaches the higher states of consciousness.

* It will be shown later on how in certain states of consciousness one or more of these additional mental properties may not occur (see *Jhānas*, p. 111).

† These are included in the four main divisions. Moha, meaning illusion, is at the root of every form of evil; Ahirika, the absence of shame; Anottappa, the absence of the fear of the consequences of evil; and Uddhacca, distraction of mind, or the want of proper attention, or torpor.

The fourteen bad cetasicas are also generally included in the well-known triplet, "Lobha, Moha, Dosa"—dullness, greed, and hate.

TABLE VI

TABLE OF MENTAL PROPERTIES

Fifty-two States Common to Every Act of Consciousness Contact, Feeling, Perception, Volition, Individuality, Psychic Life, and Attention		
In all kāmaloka consciousness, except twice five-fold sense impressions and eleven associated with first Jhāna	Initial application (fifty-five kinds of consciousness)	Particular Indeterminate Forms
Same as above plus eleven kinds of consciousness connected with second Jhāna	Sustained application (sixty-six kinds of consciousness)	
In all kinds of consciousness, except twice five-fold sense impressions and consciousness accompanied by perplexity	Deciding	
In all kinds of consciousness except that returning to impressions at five doors Act of mental reception and act of investigation	Effort	
In all kinds of consciousness except that accompanied by grief, hedonic indifference, and associated with fourth Jhāna	Pleasurable interest	
In all kinds of consciousness except that accompanied by Hetus and the muddle-headed	Desire to act (Conation)	

Twenty-five Beautiful Moral Properties.

BAD.

Common to all immoral consciousness	Dullness, Impudence, Recklessness, Distraction
Eight classes of consciousness connected with erroneous views	Greed
Four kinds disconnected from erroneous views	Conceit
Two kinds connected with Aversion	Hate, Error, Envy, Selfishness, Worry
Five kinds of immoral consciousness which are volitional	Sloth, Torpor
Only in consciousness with perplexity	Perplexity

GOOD.

Present in all fifty-nine beautiful moral, three absentees, and all transcendental consciousness. But in mundane beautiful consciousness, only in eight kāmaloka moral consciousness.

- Faith
- Mindfulness
- Prudence
- Discretion
- Discrimination
- Amity
- Balance of mind
- Composure of mental properties
- Composure of mind
- Buoyancy of mental properties
- Buoyancy of mind
- Pliancy of mental properties
- Pliancy of mind
- Fitness of mental properties
- Fitness of mind
- Proficiency of mental properties
- Proficiency of mind
- Rectitude of mental properties
- Rectitude of mind

Abstinences	Right Speech, Right Action, Right Livelihood
Illimitables	Pity, Appreciation
In the twenty-eight sublime consciousnesses excluding the fifth Jhāna Eight kāmaloka moral consciousnesses Eight kāmaloka moral consciousnesses with Hetus but inoperative Forty-seven kinds of consciousness: Twelve in kāmaloka with knowledge Thirty-five sublime and transcendental	Reason

In the study of the life and habits of animals, these fifty-two mental states are very clearly observable, and details in respect of this form a most interesting study, of the greatest assistance in the understanding of how the mental properties have come to arise, and to be what they are in the course of evolution. In all of them you can see the influence of HABIT, shaping the function for good or for bad. Habit is the result of a large number of repetitions, and this is influenced, as everything else is, by the operation of kamma, so that the animal is reborn in a suitable family, entirely dependent on the total resultant kamma of its last life, when by its energy and amount of mental intelligence (however small in comparison to ours) it shapes its prospects in exactly the same way as every other being in the universe, however high or low its state of existence in the scale of beings.

Taking the twenty-five morally beautiful properties, in almost every one of them it is not difficult to observe their very obvious presence in animals. In fact, on account of the undeveloped state of the communicative function, these properties are not masked as they are in man, and therefore they are more easily observable, although they may not be present to the same extent as in man, and also they are present in a gradually increasing scale as evolution proceeds.

The term "Instinct" has been used to cover all these properties in animals; if this term is used at all, then, it must be applied to all the same properties in man; its objection is that it has been used mainly in the sense that animals are living things having no intellect, it is therefore a very misleading term, and should never be used.

There is not one law for one kind of being and another for a different kind, particularly on the same planet.

The same laws hold good throughout the universe and are only modified by relativity in the astronomical status.

But in reviewing the mental properties in their gradual development in the evolutionary scale, what is most instructivə of all is the clearness in which Amity is observable, co-existent with Faith (Trust).

Throughout the whole there is the underlying principle

of impermanence, suffering, and delusion. And as one goes up the evolutionary scale from the lowest towards the highest, these three underlying basic principles become less and less marked. Suffering and delusion become gradually supplanted by gladness and intelligence, so that the first four types of moral consciousness are traceable to their origin (see p. 81) through the evolution of the kamma or character of the being through successive rebirths.

The whole character or kamma of a being is the result of æons of experiences in thought and action, and the resultant is carried on by the life-stream, continually being changed and altered by the operations of kamma in the seven Javana (apperceptions), when imagination, reproduction, construction, memory, conception, discrimination, judgment, and classification are taking part,* and are being repeated hundreds of thousands of times for the simplest form of consciousness, becoming a habit of consciousness, which in the last two moments of the consciousness have this registering function, carrying on the memory.

Memory is but the habit of thought, the multitudinous repetitions of the simplest form of consciousness, occupying only the fraction of a billionth part of a second, and in such rapid succession that only the resultant of millions of consciousnesses appears to us, as a conscious thought.†

And so each individual property or trait in the character of a being differs from that of another being. In man these properties become masked by the over-development of the communicative function, while in animals they are clearly manifest in their elementary states. Such high qualities as devotion, sense of duty, trust, friendship, and joy are clearly manifest in the higher animals, and these qualities are no different from the same qualities that exist in man, except in degree.

* See *The Expositor*, vol. i, p. 110.

† There is no exact information as regards the rapidity of the term "Khana", meaning an instant. But throughout the Buddhist texts, particularly the commentaries, the idea is impressed on the mind of its extreme rapidity, such as the idea of the billionth part of the time of a flash of lightning. There are certainly many reasons for placing it at the extreme end of the spectrum (see p. 27).

All the main observable functions of the brain forming the character in each being are observable to a greater or less extent in all beings, particularly in animals compared to man, and the functions of memory, sleep, and dreams occur in the same kinds of ways and are increased by the same kinds of stimuli, or diminished by the same kinds of conditions.

CHAPTER XIII

SLEEP

Sleep is a fundamental function of all living things, which have alternating periods of activity and rest, awakeness and sleep. It is a period of rest and repair for not only the brain, but the whole body; the muscles of the heart and breathing must, of course, continue to function, but even they benefit by a subdued and regular rhythm. The neurone is an "all-or-nothing" organ, meaning that when it functions it discharges the whole of its energy and then goes into a state of quiescence during which it slowly recovers itself. We have the analogy of the accumulator, which can be discharged very quickly, but requires a long time to be re-charged. After sixteen hours of activity, the neurones of the brain must be beginning to have few areas left that have not been in a state of activity, and although the recovering process is going on the whole time during the activity of the brain, the whole requires a period of quiescence, during which all the neurones may recover their energy together, at a definite rate, without interruption by connected activities.

During the process of sleep, the life-stream of consciousness goes on vibrating, and is not interrupted, so thought moments do not occur.

The auditory door of the mind is the last to be cut off, and it is the first to be reopened, as a general rule.

Normally, the first few hours of sleep are the soundest.

It is true that people may go without sleep for long periods of time, without any apparent result, but mental results take a long time to develop sometimes, and it is an experiment that no common-sensed individual would undertake.

The regularity and proper functioning of sleep is most essential to young persons and those engaged in intellectual pursuits, and it is most important that it should be encouraged to take place at the same time every day, and that it should not be interrupted, and should last a definite time.

The proper functioning of sleep has an important influence on the whole mental process, particularly the memory, where the effects of irregular and improper sleep become manifest. The influence of drugs for producing sleep is disastrous to the higher functioning activities of the brain.

CHAPTER XIV

DREAMS

DREAMS are abnormal occurrences. In a vast super-sensitive structure such as the brain, where there are at least 14,000,000,000 cells or units of activity, it is likely that in certain areas there will be rousings to activity at certain times when the whole functions are at rest. And whereas in awakeness you are conscious with the whole area of the brain, during dreams you are only dimly conscious in certain areas. Existence substratum being only slightly interrupted, attention is very weak, the mind door is only partially open; noticing, cognizing, and defining are only imperfectly operated, and the seven apperceptional moments either do not occur or are incomplete, and apperceptional connections mixed.

Repetition may or may not be marked, so that the dream may be remembered or not. Memories are roused to partial activity in irregular areas, giving to the sequence of partial thought, fogged, disjointed, or wrongly deducted results, so that the dream appears, if sufficiently active to cause memorizing, a ridiculous scene or story. During the course of such states, memories of objects or events long forgotten may be roused. It is quite likely that the memories of objects or events of some previous birth may be roused in a dim impression. In these ways the dream may appear to be an absolutely new experience.

The process of consciousness being so extremely rapid, it must be realized that most dreams occur during the waking state, or the moments just before the waking state.

The disturbance of the resting process of the brain called sleep may be caused by a great variety of conditions.

(*a*) Any afferent stimulation by way of the six doors.

(*b*) Afferent stimuli from the sympathetic system.

(*c*) Irritation of cerebral cells by some abnormal substance in the blood, either taken in the food, as medicine, or absorbed from some pathological process in the body.

(*d*) All the bad mental properties, leading to bad kamma,

such as anxiety, worry, hate, anger, jealousy, covetousness, and any of the lustful desires.

(*e*) Some local pathological condition in the brain itself.

(*f*) Reception of the thought-vibration of consciousness from some other being.

(*g*) Overaction of the communicative function, and overburdening of the mind by excessive reading or speaking, or overaction through the other doors of the mind.

(*h*) Combinations of the above.

The question as to whether dreams have an influence leading to good or bad kamma depends on their influence on the mind through memory. There is no doubt dreams do influence a person in his life, for good or for bad, then that is the result of some thought or action done in a past life, so that the reaction is similar to that occurring in the fully conscious state. In all other cases the dream will cause unmoral kamma, because there is no contact, and therefore the law of dependent origination is not involved.

Somnambulism, or sleep-walking, is a pathological state, and is somewhat rare, but being intimately associated with sleep and consciousness, it is mentioned here and not in connection with insanity, imbecility, or mental diseases (see p. 144). Somnambulism is closely allied to the dreaming state, but in this condition there is activation of the cerebellum and basal ganglia, while most of the cortex is at rest, and in these cases there is no dream at all, and the victims of the condition are generally hard to wake, being quite unconscious of all afferent stimuli pouring into the brain in millions.

The condition shows to what extent the automatic processes controlled by the basal ganglia, cerebellum, medulla, and spinal cord can be activated, controlled accurately, persisted in, in a definite object, and modified by circumstances, for a considerable length of time, and of the most complicated arrangement of events. This appears to show the activation of the allocortex, while the isocortex is at rest and not interfered with. The six doors of the mind are entirely closed, so that the life-stream is not interrupted.

CHAPTER XV

THE CLASSIFICATION OF TYPES OF CONSCIOUSNESS

We now come to consider the classification of the different types of consciousness, as a means by which we may understand the mental processes, and by understanding them help ourselves to overcome those deterrent circumstances which are the cause of all unhappiness and suffering, and elevate ourselves to those higher levels, which were revealed to us by the Truly Enlightened One, and which it is our duty to strive to attain.

We have already shown the immense range of beings, and how the life-span of man is infinitesimal compared to the length of life of the immaterial states of existence.

But it is with regard to consciousness that this long range of beings is important, as consciousness may be classified as Kāmaloka consciousness occurring in all the stages from the lowest hells to the sixth stage of the Devaloka (i.e. eleven of the thirty-one stages). Rūpaloka consciousness occurring in sixteen stages of beings living in realms of attenuated matter. Four stages of Arūpaloka or formless beings, and the final high states of consciousness by means of which Nibbāna is attained in any stage, from that of man upwards.

So that to attain to a higher state of consciousness is to elevate the mind to the level of that being that the state of consciousness represents.

But, in our lives, it is the continual operations of kamma, working for good, inoperative, and working for bad, that we divide consciousness into eighty-nine types.

These have been variously tabulated and classified, but the meaning is the same in all, so the oldest classification is taken from the Dhammasangani, the first book of the Abhidhamma.*

* Practically the whole of the Buddhist basic system of psychology is contained in this book, and the other six books of the Abhidhamma are extensions and explanations of this primer.

Table VII

MERITORIOUS CONSCIOUSNESS. GOOD KAMMA

Belonging to the realm of sensuous pleasure.	1. Automatic Gladness associated with Knowledge. 2. Volitional Gladness associated with Knowledge. 3. Automatic Gladness. 4. Volitional Gladness. 5. Automatic Equanimity associated with Knowledge. 6. Volitional Equanimity associated with Knowledge. 7. Automatic Equanimity. 8. Volitional Equanimity.
Belonging to the realm of form.	25. Initial application, sustained application, pleasurable interest, pleasure, individualization. 26. Sustained application, pleasurable interest, pleasure, individualization. 27. Pleasurable interest, pleasure, individualization. 28. Pleasure, individualization. 29. Individualization with equanimity.
Belonging to formlessness.	40. The realm of the Infinity of Space. 41. The realm of the Infinity of Consciousness. 42. The realm of the knowledge of Nothingness. 43. The state of neither Perception nor yet Non-perception.
Transcendental.	52. Conjoined with the first Path (Sotāpanna). 53. Conjoined with the second Path (Sakadāgāmī). 54. Conjoined with the third Path (Anāgāmī). 55. Conjoined with the fourth Path (Arahant).

Table VIII

DEMERITORIOUS CONSCIOUSNESS. BAD KAMMA

Rooted in Covetousness.	60. Automatic Zest associated with Nescience. 61. Volitional Zest associated with Nescience. 62. Automatic Zest. 63. Volitional Zest. 64. Automatic Indifference associated with Nescience. 65. Volitional Indifference associated with Nescience. 66. Automatic Indifference. 67. Volitional Indifference.
Rooted in Hatred.	68. Automatic Grief associated with Anger. 69. Volitional Grief associated with Anger.
Rooted in Infatuation.	70. Indifference associated with Doubt. 71. Indifference associated with Distraction.

Table IX

INDETERMINATE CONSCIOUSNESS. FRUITION KAMMA

Belonging to the Realm of Sensual Pleasure.	Meritorious.	Without Hetus.	79 to 82. By way of sight, hearing, smelling, tasting, associated with Equanimity. 83. By way of touch accompanied by Joy. 84. Recipient consciousness accompanied by Equanimity. 85. Investigating consciousness accompanied by Equanimity. 86. Investigating consciousness accompanied by Joy.
		With Hetus.	9. Automatic Gladness with Knowledge. 10. Volitional Gladness with Knowledge. 11. Automatic Gladness. 12. Volitional Gladness. 13. Automatic Equanimity associated with Knowledge. 14. Volitional Equanimity associated with Knowledge. 15. Automatic Equanimity. 16. Volitional Equanimity.
	Demeritorious.	Without Hetus.	72 to 75. Consciousness by way of the ear, nose, tongue, hearing, and associated with Indifference. 76. By way of touch and associated with Pain. 77. Recipient consciousness associated with Indifference. 78. Investigating associated with Indifference.

Belonging to the Realm of Form.	30. Initial application, sustained application, pleasurable interest, pleasure, individualization. 31. Sustained application, pleasurable interest, pleasure, individualization. 32. Pleasurable interest, pleasure, individualization. 33. Pleasure, individualization. 34. Individualization with equanimity.
Belonging to the Realm of Formless.	44. Realm of the infinity of space. 45. Realm of the infinity of consciousness. 46. Realm of the knowledge of nothingness. 47. State of neither perception nor yet non-perception.
Transcendental.	56. First Path. 57. Second Path. 58. Third Path. 59. Fourth Path.

Table X

INDETERMINATE CONSCIOUSNESS. BARREN KAMMA

Belonging to the Realm of Sensual Pleasure.	With Hetus.	87. Consciousness with Hedonic Indifference turning to the five sense doors. 88. Consciousness with Hedonic Indifference turning to the mind door. 89. Æsthetic pleasure accompanied by Joy.
	Without Hetus.	17. Automatic Gladness with Knowledge. 18. Volitional Gladness with Knowledge. 19. Automatic Gladness. 20. Volitional Gladness. 21. Automatic Hedonic Indifference with Knowledge. 22. Volitional Hedonic Indifference with Knowledge. 23. Automatic Hedonic Indifference. 24. Volitional Hedonic Indifference.
Belonging to the Realm of Form.		35. Initial application, sustained application, pleasurable interest, pleasure, individualization. 36. Sustained application, pleasurable interest, pleasure, individualization. 37. Pleasurable interest, pleasure, individualization. 38. Pleasure, individualization. 39. Individualization with Hedonic Indifference.
Formless.		48. Knowledge of the infinity of Space. 49. Knowledge of the infinity of Consciousness. 50. Knowledge of Nothingness. 51. State of neither perception nor yet non-perception.

THE GENESIS OF THOUGHTS

Good States of Consciousness

The eight main types of thought relating to the sensuous universe: —

1. Automatic consciousness associated with knowledge and accompanied by joy (happiness, gladness).
2. Volitional consciousness associated with knowledge and accompanied by gladness.
3. Automatic consciousness associated with gladness.
4. Volitional consciousness associated with gladness.
5. Automatic consciousness associated with knowledge and accompanied by equanimity.
6. Volitional consciousness associated with knowledge and accompanied by equanimity.
7. Automatic consciousness accompanied by equanimity.
8. Volitional consciousness accompanied by equanimity.

These are shown in Table XI.

The fifty-six mental properties which arise and cease with consciousness of the eight main types as above, are shown in Table XVIII, on p. 106. Knowledge, gladness, and equanimity are the basal functions, indicating all shades of degrees in the upward path of good kamma.

9 to 16. There are eight classes of consciousness, similar to the above, which are the results of action done in a former life in kāmaloka, and which are accompanied by their HETUS.*

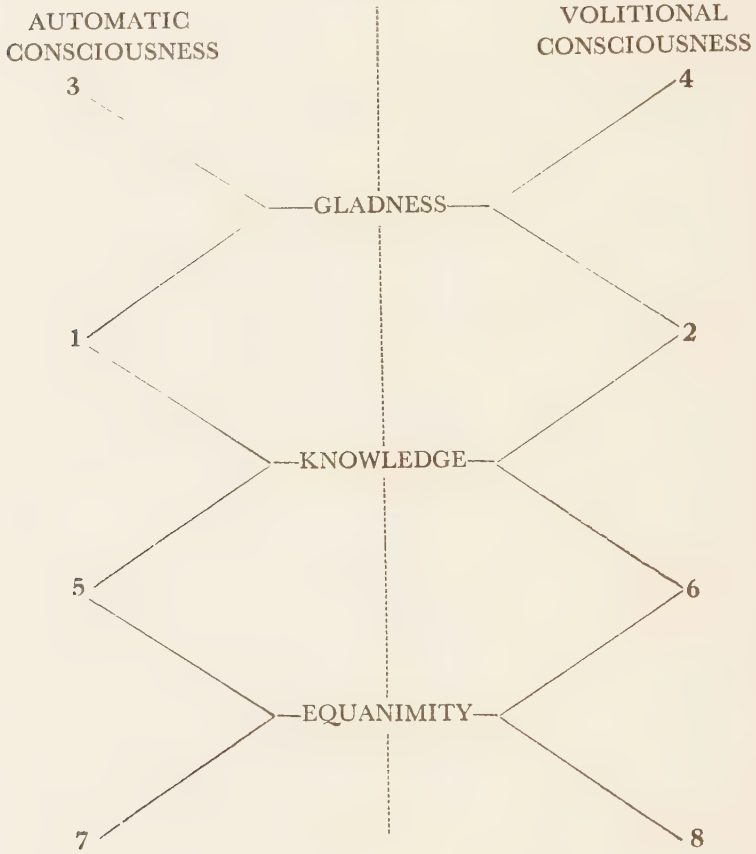
17 to 24. There are eight classes of consciousness, similar to the above, which are inoperative, and accompanied by their HETUS, and occur in kāmaloka.

So there are three types of consciousness of a similar nature, but which are either meritorious or good kamma,

* HETUS means "causal influences", associated with kamma. They are six in number: greed, hate, ignorance, and disinterestedness, amity, intelligence. Of the eighty-nine types of consciousness, only eighteen are not conditioned by HETUS, they are types 72 to 89, and are shown on page 99, Table XVI.

Table XI

TABLE OF THE EIGHT MAIN TYPES OF MERITORIOUS CONSCIOUSNESS



fruition or resultant kamma, or barren or inoperative kamma (see Table X).

Then there are five meritorious consciousnesses which arise in Rūpaloka-mind, and are attainable in the stage of man by the processes of meditation, dependent on a virtuous basis, in the stages called Jhānas (see Table VII).

25. Moral consciousness of the first stage of Jhāna, which is accompanied by

Initial application of mind.*
Sustained application of mind.†
Pleasurable interest.‡
Pleasure.§
Individualization.‖

26. Moral consciousness of the second stage of Jhāna, accompanied by the above, excluding initial application of mind.

27. Moral consciousness of the third stage of Jhāna, accompanied by the above, excluding both initial and sustained application of mind.

28. Moral consciousness of the fourth stage of Jhāna, accompanied by pleasure and individualization.

29. Moral consciousness of the fifth stage of Jhāna, accompanied by individualization and equanimity.

30 to 34. Five classes of Rūpaloka consciousness, that are the result of the Jhānas, as above.

36 to 39. And five stages of Rūpaloka consciousness of each of the five stages of Jhāna, which are inoperative.

* Vitakka, initial application of mind, has the sole function of directing. This means that by the practice of the power of concentration, initial application of mind is dispensed with (i.e. it no longer operates).

See *Compendium of Philosophy*, supplementary notes, p. 282. And Atthasalini (*The Expositor*), p. 188.

† Vicāra means the continued exercise of the mind on the object. Hindrances having been nearly overcome, the concentration of the mind is more easily effectual.

‡ Is like that pleasurable interest that one feels to a minor extent, on having solved a problem.

§ This is a happy state of mind.

‖ Ekaggatā means the awareness of one object only or one-pointedness of mind. It is the result of concentration.

Then there are four classes of consciousness which are moral and arise as Arūpaloka consciousness, and correspond to the consciousness of the formless beings.

40. Dwelling on the trance of the realm of the infinity of space.

41. Dwelling on the trance of the realm of the infinity of consciousness.

42. Dwelling on the trance of the realm of nothingness.

43. Dwelling on the trance of the realm of the state of neither perception nor yet non-perception.

44 to 47. Four classes of consciousness similar to the above, but the result of Jhāna practised in the life immediately preceding.

48 to 51. Four classes of consciousness similar to the above, but which are inoperative, and occur in Arūpaloka.

Then there are four classes of consciousness that are Transcendental:—

52. Consciousness, belonging to the path of Stream-attainment.

53. Consciousness, belonging to the path of Once-returning.

54. Consciousness, belonging to the path of Never-returning.

55. Consciousness, belonging to the path of Arahantship.

All these forms of consciousness will be dealt with later (see pp. 103 to 114).

Of these fifty-nine kinds of consciousness, twenty-one are meritorious and produce good kamma, twenty-one are fruition consciousness and produce indeterminate kamma, and seventeen are action consciousnesses and produce barren kamma.

Again, twenty-four occur in Kāmaloka consciousness, fifteen in Rūpaloka consciousness, twelve in Arūpaloka consciousness, eight in Transcendental consciousness.

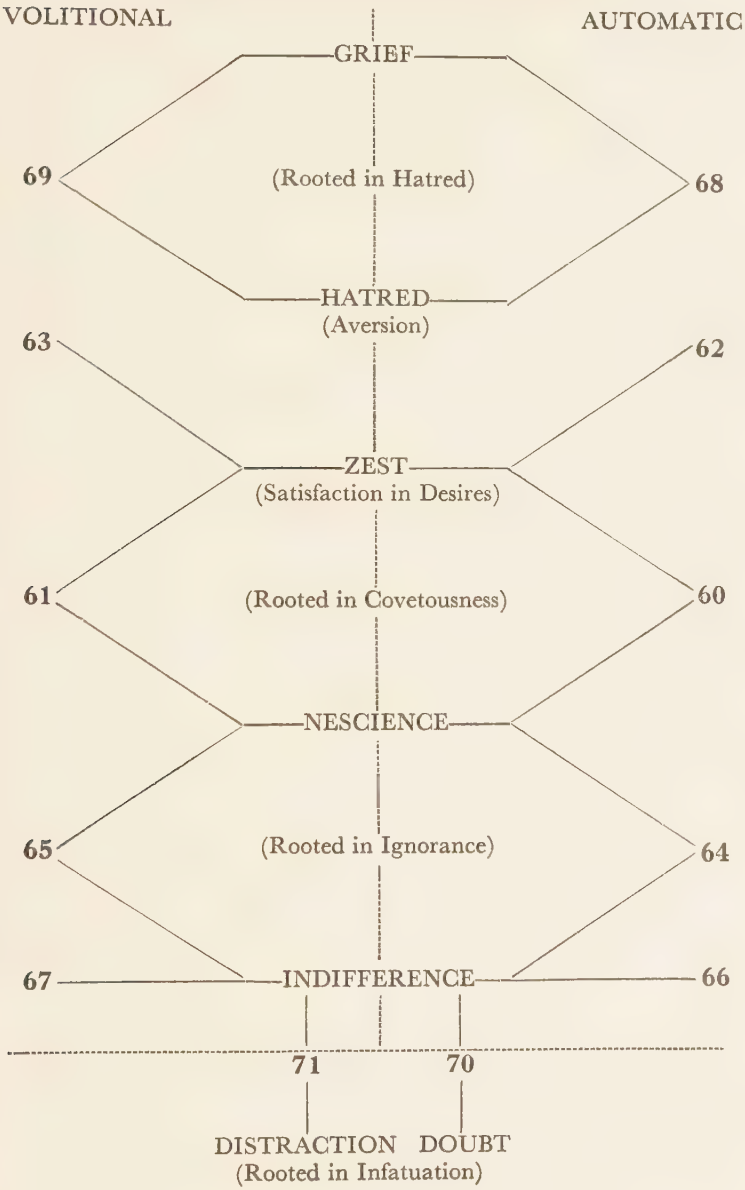
Bad States of Consciousness

The twelve bad thoughts.

There are twelve types of demeritorious consciousness,

Table XII

TABLE SHOWING THE TWELVE MAIN TYPES OF DEMERITORIOUS CONSCIOUSNESS



leading to bad kamma. These are depicted in Table XII, on preceding page.

Eight classes rooted in appetite or covetousness :—

60. Automatic consciousness accompanied by Zest,* and associated with Nescience or error.

61. Volitional consciousness accompanied by zest and associated with nescience or error.

62. Automatic consciousness accompanied by zest.

63. Volitional consciousness accompanied by zest.

64. Automatic consciousness accompanied by nescience and associated with indifference.

65. Volitional consciousness accompanied by nescience and associated with indifference.

66. Automatic consciousness accompanied by indifference.

67. Volitional consciousness accompanied by indifference.

Two classes of consciousness rooted in hatred :—

68. Automatic consciousness accompanied by grief and associated with hatred.

69. Volitional consciousness accompanied by grief and associated with hatred.

Two classes of consciousness rooted in nescience :—

70. Consciousness accompanied by indifference and associated with doubt.

71. Consciousness accompanied by indifference and associated with distraction.

Consciousness Without Hetus.

There are seven classes of consciousness that are the results of evil done in a former birth (see Table IX, on p. 78).

72. Consciousness by way of sight accompanied by indifference.

73 to 75. Consciousness by way of hearing, smelling, tasting, accompanied by indifference.

76. Consciousness by way of touch accompanied by pain.

77. Consciousness of a recipient nature accompanied by indifference.

* Zest here means the satisfaction in one's desires.

78. Consciousness of an investigating nature accompanied by indifference.

There are eight classes of consciousness that are the results of good done in a former birth:—

79. Consciousness by way of sight accompanied by equanimity.

80 to 82. Consciousness by way of hearing, smelling, tasting, accompanied by equanimity.

83. Consciousness by way of touch accompanied by joy.

84. Recipient consciousness accompanied by equanimity.

85. Investigating consciousness accompanied by joy.

86. Investigating consciousness accompanied by equanimity.

Lastly, there are three classes of consciousness, also without hetus, which are inoperative, leading to barren kamma:—

87. Consciousness turning to impressions at the five doors accompanied by hedonic indifference.

88. Consciousness turning to impressions at the mind door accompanied by hedonic indifference.

89. Consciousness of the nature of æsthetic pleasure accompanied by joy.

These last thirty kinds of consciousness will be dealt with first, together with the first twenty-four, as they occur more in everyday life, leaving the thirty-five classes of super-normal consciousness to be dealt with later.

This classification of consciousness into eighty-nine types is made not only with regard to the different kinds of kamma, acting for good, neutral or bad, but also for the different levels of consciousness, based on their fundamental properties. Thus the twelve demeritorious types of consciousness are rooted in the three fires of covetousness, hatred, and infatuation, and are the causes of suffering, pain, and misery.

For a realization of the First Noble Truth enables you to understand how suffering is one of the three root conditions of living things. The Second Noble Truth tells you the cause of this root condition, and enables you to understand how everything that adds to your clinging to existence,

everything that increases your idea of your personal entity, everything that makes you desire for the satisfaction of sensations, everything that goes to cause suffering to other beings, in fact, everything that adds to the cause of your continuing on the planes of rebirths, increases suffering.

And just because kamma is the continuum, the connecting link between your thoughts and actions now, and the nature, not only of your character, but of your progress in life in the future (whether in this life or a future life), so must you suffer for every wrong thought and action that you do now.

This classification has been made to enable one to analyse one's own thoughts and actions, and realize how the bad thoughts may be prevented from arising and know how the good thoughts may be encouraged to arise; and having arisen be intensified and still further purified, leading to higher levels, further and further away from suffering. This is the Third Noble Truth.

The methods by which you may attain this is the Fourth Noble Truth, and is classified into eight paths of disciplinary thought and action, which enable you to lead a virtuous life, as a necessary preparation to the attainment of higher ideals by progress in the methods of meditation.

CHAPTER XVI

THE DEMERITORIOUS TYPES OF CONSCIOUSNESS

THUS the effect of wrong thoughts and actions not only leads to suffering, pain, or misery in the future, but also is liable to become a habit of thought and action, becoming more and more difficult to overcome, and shaping the character of your destiny in rebirth.

The three basic principles of life—impermanence, sorrow, and delusion—are the three root conditions from which the three fires of covetousness, hatred, and infatuation arise. From these arise the ten courses of immoral action, which are the opposites of the ten courses of moral action. Table XIII, overleaf, shows the root conditions connected with the causation of these immoral and moral actions.*

These ten courses of action are reducible to five main principles which arise in consciousness at the moment when apperception begins, and are due to non-restraint of impressions arising from the five sense doors, the mind door, error in investigation, and error in reception.

BAD	the opposite of	GOOD
Immorality.		Virtue.
Forgetfulness.		Mindfulness.
Nescience.		Knowledge.
Excitement.		Patience.
Laziness.		Energy.

It is a degradation in the human stage to adopt the customs or looseness of beings in the animal stage. Immorality in man is a degradation, as it implies thoughts and actions which are below the standard of development of the human stage. Man has sufficient intelligence for him to understand this to be the case, and he has a natural aversion at seeing immoral acts in animals. The same holds good for the other

* See *The Expositor*, vol. i, p. 127.

TABLE XIII

THE COURSES OF IMMORAL AND MORAL ACTION

	The eight main restraints are eye, ear, nose, tongue, sensitive body, motor body, speech, and mind.	1. Volition.	Factor associated with volition.	2. Courses of action.	3. Living being for object.	Conditioned thing for object.	4. Pleasurable feeling.	Neutral feeling.	Painful feeling.	5. Hate.	Delusion.	Greed.
	BAD. GOOD.											
	Immorality . . . . . Virtue Forgetfulness . . . . . Mindfulness Nescience . . . . . Knowledge Impatience . . . . . Patience Laziness . . . . . Energy											
	TEN COURSES OF IMMORAL ACTION.											
1	Life taking	×		×		×			×	×	×	
2	Theft	×		×	×	×	×	×	×		×	×
3	Wrong conduct in sensual pleasure	×		×			×	×			×	×
4	Falsehood	×		×	×	×	×	×	×	×	×	×
5	Calumnious speech	×		×	×	×	×	×	×	×	×	×

6	Harsh speech	×		×	×				×	×	×		
7	Frivolous talk	×		×	×	×	×	×	×	×	×		
8	Covetousness		×	×	×	×	×	×	×		×	×	
9	Ill-will		×	×	×				×	×	×		
10	Wrong views		×	×		×					×	×	
	TEN COURSES OF MORAL ACTION.									Love.	Intelligence.	Disinterest.	
	Three-fold when abstaining with consciousness associated with knowledge. Two-fold, when abstaining with consciousness dissociated from knowledge.												
1	Abstinence from life taking	×		×			×	×		×	×	×	
2	Abstinence from theft	×		×			×	×		×	×	×	
3	Right conduct	×		×			×	×		×	×	×	
4	Right speech in the aspect of compassion	×		×			×	×		×	×	×	
5	Right speech in the aspect of pleasantness	×		×			×	×		×	×	×	
6	Right speech in the aspect of equanimity	×		×			×	×		×	×	×	
7	Truth	×		×			×	×		×	×	×	
8	Disinterestedness		×	×			×	×			×	×	
9	Good-will		×	×			×	×		×		×	
10	Right views		×	×			×	×		×		×	

× means YES.

Table XIV

TABLE OF MENTAL AGGREGATES OF BAD STATES OF CONSCIOUSNESS

The twelve main types of demeritorious consciousness.

ANALYSIS *Substitute:* Equanimity for Indifference. Right for wrong. Insight for perplexity. Fear of blame for disregard of blame. Conscientiousness for unconscientiousness *Omit:* "Absence of" aggregates, faith, wisdom, mindfulness, sense, and thought aggregates. *Add:* Repugnance, melancholy, disinterestedness, and excitement.	Automatic Gladness with Nescience.	Volitional Gladness with Nescience.	Automatic Zest.	Volitional Zest.	Automatic Indifference with Nescience.	Volitional Indifference with Nescience.	Automatic Indifference.	Volitional Indifference.	Automatic Grief with Hatred.	Volitional Grief with Hatred.	Indifference with Doubt.	Indifference with Distraction.
	60	61	62	63	64	65	66	67	68	69	70	71
Contact, feeling, perception, thinking, thought, conception, discursive thought	×	×	×	×	×	×	×	×	×	×	×	×
Joy	×	×	×	×								
Indifference					×	×	×	×			×	×
Ease	×	×	×	×								

Self-collectedness, the faculties of energy, ideation, and vitality. Wrong intention, wrong endeavour, the powers of energy, unconscientiousness, disregard of blame. Dullness, unconscientiousness, disregard of blame, and grasp	×	×	×	×	×	×	×	×	×	×	×	×
Repugnance									×	×	×	
Distress and melancholy, malice and hate									×	×		
The faculty of Happiness	×	×	×	×								×
The faculty of Disinterest					×	×	×	×			×	×
The faculty of Concentration	×	×	×	×	×	×	×	×	×	×		×
Wrong views	×	×			×	×						
Wrong concentration	×	×	×	×	×	×	×	×	×			×
Power of concentration	×	×	×	×	×	×	×	×	×	×		×
Lust and covetousness	×	×	×	×	×	×	×	×				
Wrong views	×	×			×	×	×	×				
Excitement												×
Quiet and balance	×	×	×	×	×	×	×	×	×	×		×
Perplexity											×	
First, second, third, and fourth Jhānas	×	×	×	×	×	×	×	×	×	×	×	×
Fifth Jhāna	×	×	×	×	×	×						
First and second Paths	×	×	×	×	×	×	×	×	×	×	×	×
Third Path	×	×	×	×	×	×	×	×	×	×		×
Fourth Path	×	×			×	×						

TABLE XV

RESULTS OF THE ABSENCE OF GREED, HATE, AND DELUSION

	ABSENCE OF GREED.	ABSENCE OF HATE.	ABSENCE OF DELUSION.
1.	Is opposed to the taint of grudging.	Is opposed to wickedness.	Opposed to not developing the moral qualities.
2.	Condition of giving.	Virtue.	Culture.
3.	Through disinterestedness, excessive estimates of the covetous are avoided.	Through amity the one-sidedness o. the hater is avoided.	Through clear-headedness, the perversions of delusions are avoided.
4.	One does not feel the pain of separation.	One does not feel the pain of association with those one does not like.	One does not feel the pain of not getting what is desired.
5.	The pain of rebirth is not experienced.	The pain of old age is not felt.	The pain of death is not experienced.
6.	A harmonious life of happy people amongst laymen.		Amongst monks.
7.	No rebirth in Petas.	No rebirth in purgatory.	No rebirth as animals.

8. Inhibits lusting enterprise.	Inhibits separation due to hate.	Inhibits indifference due to ignorance.
9. Emancipation associated with the first Jhāna.	Good-will associated with love.	Non-cruelty associated with mercy.
10. Perception of the foul.	Perception of the immeasurable.	Perception of the elements.
11. Extreme course of devotion to the pleasure of sense is avoided.	Self-mortification is avoided.	Middle course is reached.
12. Destroys covetousness.	Destroys ill-will.	Destroys ritual and dogma.
13. The first application in mindfulness.		Two latter applications in mindfulness.
14. Cause of good health.	Cause of youthfulness.	Cause of long life.
15. Cause of production of wealth.	Cause of production of friends.	Cause of personal attainments.
16. Is at peace with the beings of one's party.	Is happy amongst beings of a hostile party.	Is happy amongst beings of a neutral party.
17. Insight into impermanence.	Insight into ill.	Insight into soullessness.
18. Life in Deva heavens.	Life in Brahma heavens.	Ariyan life.

four courses of immoral action. The observation of these courses in animals is, however, very instructive, as showing how these five courses are gradually diminished as one proceeds up the evolutionary scale.

The practical method by which suffering is overcome is by the Eight-fold Noble Path.

1. Right understanding regarding the four noble truths, and also regarding impermanence and the round of rebirths and the delusion of the personality. This right understanding is opposed to ignorance, to the disbelief in or want of understanding in reincarnation, and to the sixty-two heterodox views regarding the existence or not of the Soul.*

2. Right resolve to renounce sensual pleasures, to have no malice, and to harm no living thing, is opposed to leading a sensuous life, being selfish and disregarding, aggressive, interfering, and unsympathetic.

3. Right speech calls for strict adherence to the truth, and the employment of the right language that will convey the right meaning, and it also calls for pleasing speech. This is opposed to falsehood, harsh language, language that does not convey the right meaning, frivolous talk, backbiting, and any speech that causes pain to others.

4. Right behaviour is to lead that life which is embodied in the five precepts and the eight-fold path as herein depicted.

5. Right occupation is to lead a life by means of which no suffering may be caused to any living thing and by means of which benefit may come to your fellow-man and animal.

6. Right effort means the right effort of the mind, to use all the energy of the mind for a good object, and to use it in the best way to that effect.

7. Right recollectedness is the right contemplation regarding the overcoming of the three fires which lead to bad kamma.

8. Right concentration is the right method and the right application of the method of concentration of the mind, whereby the whole energy of the mind is centred on one thought.

* See *Sacred Books of the Buddhists*, vol. ii, Brahma-gala Sutta.

This is opposed to muddleheadedness, want of concentration, want of logical deduction, incoherence, want of mental balance, and want of sequence.

Table XIV, on page 92, gives the classification of the twelve main types of demeritorious consciousness, with the accompanying mental processes, present or absent in each particular variety. This should be compared with the tables of a similar nature regarding the eight main types of meritorious consciousness (p. 106) and the table of the indeterminate forms of consciousness (p. 100).*

Some of the practical results that follow in preventing greed, hate, and delusion from arising are depicted in Table XV, on pages 94 and 95, which has been compiled from the last-mentioned commentary.†

Everyone has the chance of working out their own salvation, the path is open to everyone; the only stipulation that is made is that one must lead a virtuous life, and the reward for this is the relief from suffering and the facility for gaining knowledge. What more obvious and more practical TRUTH can there be than this? It is so simple that everyone can think it out for themselves.

* These tables should be followed with the text of the Dhammasaṅgaṇi, the first book of the Abhidhamma Piṭaka, where the explanation of the detail is gone into, and also in "Buddhaghosa's Commentary", *The Expositor*, vol. ii, pp. 330–47.

† *The Expositor*, vol. i, pp. 167–70.

CHAPTER XVII

THE INDETERMINATE TYPES OF CONSCIOUSNESS

We now come to consider the types of consciousness which arise through the doors of the senses and the mind, and which may lead to either good or to bad kamma, or there may be no result, when it is called barren or inoperative kamma; these are collectively called Indeterminate Forms of Consciousness.

The indeterminate forms of consciousness arising from impressions, arriving through the five sense doors, the door of investigation and the door of recipiency, may give rise to either good or bad kamma, and then there are three types of consciousness without hetus, two accompanied by hedonic indifference, going to the mind door or the five senses, and one associated with æsthetic pleasure and joy, which are inoperative and produce no result as regards kamma. This is depicted in Table XVI, opposite. When living beings are reborn in the Kāmaloka through the influence of the eight meritorious consciousnesses, at the moment of conception, nine fruition consciousnesses occur, of which eight are fruition consciousnesses having a cause and one fruition mind consciousness, which being very weak is said to have no cause. The same process holds good for beings reborn in the higher planes; but in the case of beings reborn in the Hells, then at the moment of conception there occurs only a demeritorious fruition-mind consciousness without a cause.

When conception consciousness ceases, then the existence substratum consciousness follows and continues through fœtal life, as the life continuum. When the being grows up and its sense organs become used to their surrounding objects, and the sense doors are open, and the being is able to grasp the meanings of impressions arriving through them, then, existence substratum is interrupted and action-mind follows, and according to the intensity of the stimulation, attention results, so that two action-mind consciousnesses occur at attention.

Table XVI

TABLE OF THE INDETERMINATE TYPES OF CONSCIOUSNESS

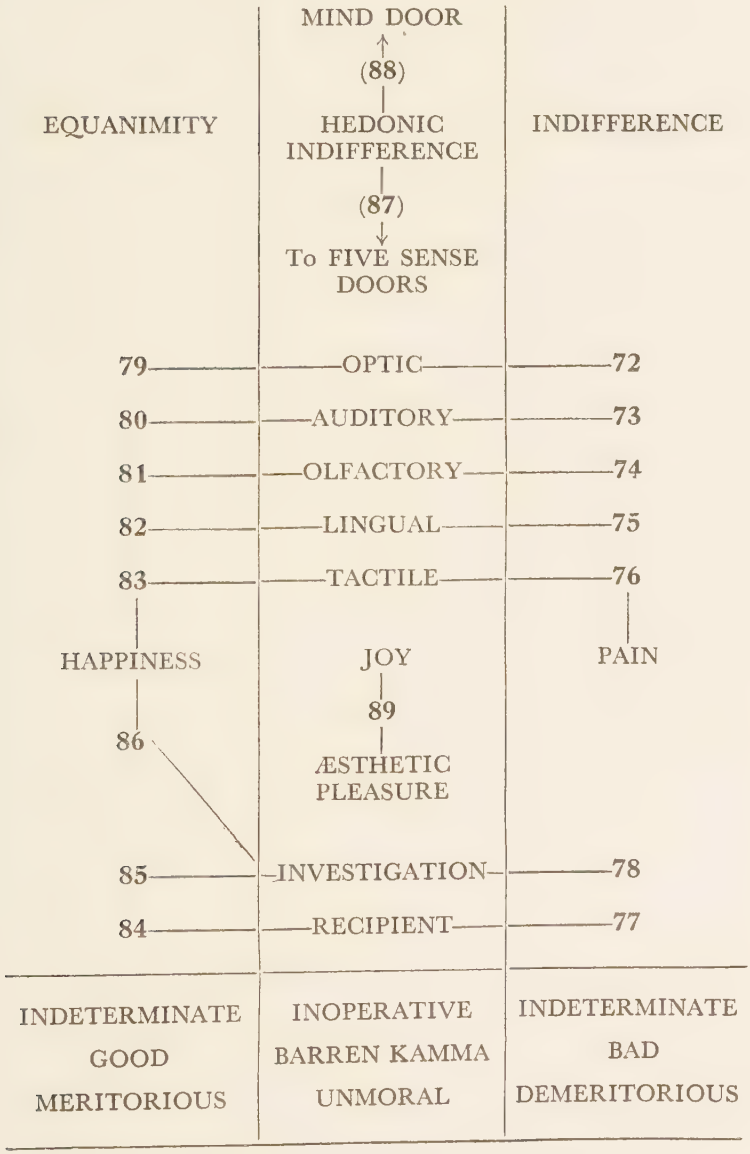


Table XVII

TABLE OF THE MENTAL AGGREGATES OF THE INDETERMINATE TYPES OF CONSCIOUSNESS

Type of Consciousness.	GOOD KAMMA. The five modes of cognition considered as effects of good. When, as a result of good kamma having been brought about and stored up, there has arisen, accompanied by disinterestedness and having as its object a—	Distress.	Faculty of Concentration.	Faculty of Energy.	Faculty of Vitality.	Faculty of Distress.	Faculty of Ease.	Faculty of Disinterestedness.	Faculty of Happiness.	Faculty of Ideation.	Disinterestedness.	Self-collectedness.	Ease.	Joy.	Discursive Thought.	Conception.	Thought.	Perception.	Contact, Feeling, Thinking.
		Then there are:																	
79	Visual cognition				×			×		×	×	×					×	×	×
80	Something heard				×		×			×		×	×				×	×	×
81	Something smelt				×		×			×		×	×				×	×	×
82	Something tasted				×		×			×		×	×				×	×	×
83	Something felt				×		×			×		×	×				×	×	×
84	An element of Ideation has arisen, accompanied by disinterestedness, and having as its object any impressions through the five sense doors				×			×		×	×	×			×		×	×	×
85	An element of Representative Cognition accompanied by happiness .				×				×	×		×	×	×	×	×		×	×
86	An element of Representative Cognition accompanied by disinterestedness .				×			×		×	×	×			×	×	×		×

	ACTION-THOUGHTS (Kiriya Citta).																		
87	When an element of Ideation has arisen neither good nor bad, accompanied by disinterestedness, and acting through the five sense doors . .				×			×		×	×	×			×	×	×	×	×
88	On an occasion of Representative Intellection, accompanied by happiness		×	×	×				×	×		×	×	×	×	×	×	×	×
89	The same accompanied by disinterestedness		×	×	×			×		×	×	×			×	×	×	×	×
	BAD KAMMA.																		
	When as a result of bad kamma having been wrought and stored up and accompanied by disinterestedness, one of the five modes of sense cognition—																		
72	A sight	×			×	×				×		×					×	×	×
73	A sound	×			×	×				×		×					×	×	×
74	A smell	×			×	×				×		×					×	×	×
75	A taste	×			×	×				×		×					×	×	×
76	A bodily sensation	×			×	×				×		×					×	×	×
77	The element of Ideation accompanied by disinterestedness				×					×	×	×			×	×	×	×	×
78	The element of Representative Intellection accompanied by disinterestedness				×					×	×	×			×	×	×	×	×

After that the sense-door consciousnesses occur, with the result that either there is a meritorious, neutral, or demeritorious result. Then the thought arises, noticing the sense consciousness variety, and then fruition-mind consciousness cognizes what has been noticed. It is then coupled with gladness, in the case of a meritorious consciousness, with hedonic indifference in the case of a neutral one. After this arises action-mind consciousness without a cause and associated with indifference, thus the object becomes defined.

Then there quickly follow the apperceptional activities, ending in identical object, the registering process, then there is subsidence again into the life-stream.

A great deal has been written in the commentaries on these indeterminate types of consciousness, but I think that a pictorial representation very often helps one better to understand the process than a long explanation of detailed occurrences. The form on pp. 100, 101 shows these eighteen kinds of consciousness, and the mental states associated with each; this has been compiled from the Dhammasaṅgaṇi, in the same way as the twelve Demeritorious consciousnesses table on page 92.

Many parables have been used to explain these kinds of consciousness,* but if one remembers that it is the resultant kamma that explains the process, the understanding becomes much easier.

It will be seen from the list of the classification of forms of consciousness according to kamma (see p. 80) that the unmoral or inoperative types of consciousness are of twenty kinds, eleven belonging to the realm of sensual pleasure, of which three are without a cause (Nos. 87, 88, 89) and eight having a cause, five associated with Jhāna, and four with the realm of formlessness.

In all these cases of the duality of mind, there is a balancing causing a neutralizing effect, so that the absence of any cause is the reason why no effect occurs.

* Nine parables are recited in *The Expositor*, vol. ii, pp. 357–70.

CHAPTER XVIII

THE MERITORIOUS TYPES OF CONSCIOUSNESS

In considering the kinds of moral consciousness, starting with the main eight types of moral consciousness, we again refer to the table on page 82.

Here consciousness associated with knowledge is called good in three senses, in the sense of health, of faultlessness, and of skill. When dissociated from knowledge it is called good in two senses, health and faultlessness. Moral good has faultless, happy results as its characteristic and the destruction of immoralities as its essential property, and purity as its recurring manifestation and rational attention as its proximate cause. The importance of knowledge, in which term is included understanding, as a basic principle in the classification of moral types of thought, is in agreement with the first teachings with regard to the cause of suffering. In this we see its intimate connection in these classifications with joy, which is the opposite of suffering.

On understanding depend and follow faith, energy, mindfulness, and concentration. The other basic principle which enters into this classification is equanimity, and this is also intimately associated with knowledge, as it contains the essence of those mental properties that are carried on, and remain functioning always more and more perfect, by being more and more separated from the idea of self, to the higher states that are reached by the Jhānas.

This basic principle implies the knowledge of the difference between right and wrong: it has a weighing function, assisting knowledge in all judgments; it has a quieting function in assisting the prevention of disturbing influences and the inhibition of adverse apperceptions; it is intimately associated with the idea of soullessness, on which it is actually dependent, for as the idea of self is counteracted more and more by advancement in the scale of the Jhānas, so does this equanimity or hedonic indifference become more and more of a serene nature reaching to ecstasy.

The term UPEKKHĀ is of very great importance in Buddhist psychological ethics, and it is most difficult to obtain an exact translation; and, secondly, the term itself has been used in an elastic sense.

It has generally been translated as "Hedonic Indifference", meaning a neutral feeling, but Buddhaghosha in the Atthasalini describes ten kinds of Upekkhā.

1. Six-fold, that which comes to a bhikkhu after he has purged himself of the intoxicants, when the objects presented at the six doors produce neither sadness nor joy.
2. The Equanimity of the divine states.
3. The Equanimity arising as a factor of wisdom.
4. The Indifference that arises during the process of meditation, that is connected with energy.
5. The Indifference that arises with the complexes, with concentration and with insight.
6. Neutral feeling.
7. The Equanimity that balances coexistent states equally.
8. The Equanimity that arises in respect of intellectual investigation.
9. The Indifference of the third Jhāna.
10. The Indifference of the fourth Jhāna.

Shwe Zan Aung, in the *Compendium of Buddhist Philosophy*, describes three principal kinds of Upekkhā. The first (ānubhāvana-upekkhā) means "neutral feeling". The second (indriyappabheda-upekkhā) divides the regulative forces of joy and grief. The third kind is one of the nineteen morally beautiful properties.

I have already referred to the fact that there is a gradual change in the exact meaning, and in the intensity of the expression of certain abstract terms, as one rises higher in the type of consciousness. Not only this, but the idea of the meaning of the term, will be different in each individual, because his idea of the term is dependent on his own kamma, and it will also differ at different periods of his life.

The Hedonic Indifference, connected with the second half of the first eight main types of moral consciousness, is

a higher state than the Indifference connected with Demeritorious Consciousness rooted in appetite and nescience.

The equanimity arising in the Jhānas gradually changes as the ascetic passes up the Jhānas, becoming like the Upekkhā of the Divine States.

Finally the Upekkhā of the Seven Wisdoms of the Arahant is a far higher state of equanimity, which no words can express, as it is of the nature of Nibbāna.

So we have this term applied to something that starts with consciousness, and rises with the advance of consciousness through the different stages of elevation until Nibbāna is reached. It is the essence of some kind of goodness which is of the nature of Nibbāna itself, and therefore its importance in Buddhist psychological ethics is extremely great. It is the same with the other six ethical wisdoms through which it is possible to view Nibbāna (see p. 150); they also have a gradual advancement towards Nibbāna.

Moral Sense, Rapture, Concentration, Investigation (understanding) of the Law, Energy, Repose, are like Upekkhā in the elasticity of their meanings and their intensity, and are in a similar way the essence of some kind of goodness which is of the nature of Nibbāna itself.

The classification of these eight main types of moral consciousness is shown in detail in the form overleaf, in a similar manner to those of the demeritorious and indeterminate types, with which they should be compared, and also with the Dhammasaṅgaṇi, from which they have been compiled.

The ten courses of moral action are shown on the same table with the ten courses of immoral action on page 90.

These are the precepts that should always be in one's mind, and they are secured and supported by the seven strengths of mind, faith, energy, mindfulness, concentration, understanding, conscientiousness, and the fear of blame. These again assist one in following the eight-fold noble path, by means of which the necessary virtuous basis is formed in the mind, before the higher systems of thought can be attained.

Table XVIII

TABLE OF THE MENTAL AGGREGATES OF THE EIGHT MAIN TYPES OF GOOD CONSCIOUSNESS

The Analysis.	When a good thought concerning the sensuous universe has arisen, having as its object a sight, a sound, a smell, a taste, a touch, a mental state, or what not, which is either—							
The four skanda: Feeling. Perception. Synthesis. Consciousness. The two spheres: Ideation. Mental states. The three nutriments: Representative Cognition. Contact. Intellection. The eight faculties. The seven powers. The three Hetus. The five Jhānas. The four Paths.	Automatic knowledge with gladness.	Volitional gladness with knowledge.	Automatic gladness.	Volitional gladness.	Automatic equanimity with knowledge.	Volitional equanimity with knowledge.	Automatic equanimity.	Volitional equanimity.
Then there is:	I	II	III	IV	V	VI	VII	VIII
Joy	×	×	×	×				
Equanimity, the faculties of equanimity and happiness					×	×	×	×

Ease	×	×	×	×	×	×		
The power and the faculty of wisdom, right intention, right views, either automatic or volitional, intelligence and insight, the absence of dullness	×	×			×	×		
The fifth Jhāna	×	×	×	×				
The fourth Path	×	×			×	×		

The following mental aggregates are common to all the eight types of consciousness:—

Contact, feeling, perception, thinking, thought, conception, discursive thought, self-collectedness, the faculties of faith, energy, ideation, vitality, concentration, and mindfulness.

Right mindfulness, right endeavour, and right concentration.

The power of faith, energy, mindfulness, and concentration, and the fear of blame.

The absence of covetousness and malice, lust and hate.

Conscientiousness and the fear of blame. Quiet, grasp, balance, serenity, buoyancy, placidity, fitness, rectitude, mindfulness, and wieldiness in sense and thought.

The first, second, third, and fourth Jhānas, and the first three paths, are attainable in all the eight main types of good consciousness.

All the eighty-nine types of consciousness occur on fourteen occasions, which are :—

In conception.
Existence substratum.
Attention.
Seeing.
Hearing.
Smelling.
Tasting.
Touching.
Noticing.
Cognizing.
Defining.
The Apperceptions.
Identical Object.
Passing away.

CHAPTER XIX

SUPER-NORMAL INTELLECTION

It has already been emphasized that purity of virtues is essential to the beginner, in the process of thought transition, from the everyday customary procedure of the mind to that of the higher ideal as exists in the Jhānas, and the beings who exist in the Rūpaloka and have Rūpaloka consciousness.

After cutting off the ten worldly cares, the applicant should consult an adept, who has the super-knowledge of being able to direct what kind of meditation is suitable for the particular kind of character of the being. He should give himself up entirely to this teacher, and have implicit faith in him.

Faith, being one of the bases of higher intellection, great importance is placed on its practical application; as it cannot be stimulated by any outside means, being an inherent principle, it is entirely volitional. It is, therefore, closely associated with attention and the "desire-to-do", and is therefore a necessary antecedent to the attainment of the Jhānas.

By the process of concentration of the mind on one object of thought, the five hindrances are inhibited in the preliminary steps to the Jhāna.*

During this transition stage, in an ordinary person, after the vibration of representative cognition, there follow four vibrations of apperception, and the consciousness is of the type of automatic or volitional moral consciousness which is accompanied by joy and connected with knowledge (see table on p. 82). In persons of quick attainment this stage of preparation may not occur at all the applicant may attain to access to Jhāna straightaway.

The moment of access is followed by adoption, when the normal consciousness is cut off and replaced by the super-normal, or Rūpa-consciousness, called the first Jhāna.

* The five hindrances are: sensual passion, ill-will, sloth and torpor, perplexity, and ignorance.

It is at this moment that ecstasy is experienced, after which the consciousness subsides into the sub-conscious stream of being. In the majority of cases the practice is attended with the greatest distress (see Table XXI, p. 130).

The first Jhāna is accompanied by five mental attributes, constituting the consciousness of the first stage of Jhāna (No. 25, see p. 83); these five mental attributes are the opposites of the five hindrances.

Sensual desires are the opposites of concentration.

Ill-will is the opposite of rapture.

Sloth and torpor are the opposites of initial application of mind.

Flurry and worry are the opposites of bliss.

Perplexity is the opposite of sustained application of mind.

The pleasurable interest becomes keener and stronger until rapture results; this is followed by a pleasurable, easeful, happy feeling.

This indescribable happy feeling develops the element of individualization into ecstatic concentration.

Progress in the Jhāna is said to be of three stages: The purification from the hindrances, the practice of the middle sign of calm, and the acceleration of the mind towards ecstasy. The developing of equanimity is the middle, and the thrill of the ecstasy is the end. Included in this is the knowledge of the states that have arisen in the Jhāna, the realization that the controlling faculties have one and the same function, and that they possess favourable energy in resorting to these states.

The preparation for the attainment to the Jhānas may be likened to the cleansing of some fine material: the first washing gets out all the coarse dirt—the process has to be carefully and thoroughly done; this is analogous to the stage of preparation, and when it is comparatively clean it is analogous to the stage of Adoption. Still further careful cleansing leads to the stage of the first Jhāna.

There are five stages of Jhāna, on some occasions classified as four. Having practised the first stage of Jhāna, so that progress is no longer difficult and distressful, and by post-Jhāna habits cultivated the channels of thought in the

direction of the attainments to Jhāna, from the suppression of initial application, he enters and abides in the second Jhāna. In this state all the mental factors of the first Jhāna are different in quality and intensity. In this state the mind is tranquillized owing to its union with faith, and the disturbing initial application of mind is suspended, and it develops exaltation. There is sustained application of mind, pleasurable interest, collectedness of mind and rapture, and he attends to the after-image, and in order to put away the gross factors and attain to the calm factors, mind-door adverting arises and cuts off sub-consciousness, and four or five moments of apperception supervene with the thought, "Now the third Jhāna will arise".

This Jhāna is divided into two stages, making the fifth Jhāna, by retaining sustained application of mind in the second Jhāna and eradicating it in the third. In this Jhāna sustained application of mind is entirely suppressed, and there remain pleasurable interest, rapture, and individualization with equanimity.

In the fourth Jhāna pleasurable interest is suppressed and there remain only rapture and individualization with equanimity. Finally, in the fifth Jhāna, individualization with equanimity remain. This process is depicted in the table overleaf.

The above five stages of Jhāna represent the five types of moral consciousness 25 to 29, which occur in Rūpaloka mind.

Further details regarding these types of consciousness are dealt with under Meditation (p. 121).

Having passed through the fifth stage of Jhāna, he may attain to still higher states of consciousness, of the Arūpaloka or formless beings, and the transcendental consciousness of the Paths.

One cannot improve on the Dhammasaṅgaṇi; one may try to explain the meaning of certain Pali words, over which translators may differ, but the Pali text has been handed down from the earliest times after The Buddha, and so has not suffered in any way by interference, but is in the same state of PURITY as when expounded by The Buddha.

In expounding the states of Arūpaloka consciousness, the

Table XIX

TABLE SHOWING THE PASSING THROUGH THE FIVE JHĀNAS

	Jhānas				
Initial Application	I				
Sustained Application		II			
Pleasurable Interest			III		
Pleasure				IV	
Individualization					V
Equanimity					

Dhammasaṅgaṇi says (para. 265): "When that he may attain to the heavens of the formless, he cultivates the way thereto, and so by passing wholly beyond all consciousness of form, by the dying out of the consciousness of sensory reactions and by turning the attention from any consciousness of the manifold, he enters into and abides in that rapt meditation which is accompanied by the consciousness of the sphere of unbounded space—even the fourth Jhāna, to gain which all sense of ease must have been put away, and all sense of ill must have been put away, and there must have been a dying out of the happiness and misery he was wont to feel—that rapt meditation which is imbued with equanimity (disinterestedness) and where no ease is felt, nor any ill, but only the perfect purity that comes from mindfulness and equanimity—then the contact, etc.—these are the states that are good."

By the transcending of the perceptions of matter, and the dying out of the ten perceptions of impact, and the not attending to the forty-four perceptions, the attainment of the realm of the Infinity of Space is arrived at (No. 40).

Having passed into the trance of the Infinity of Space, he passes into the realm of the Infinity of Consciousness (No. 41). Having passed this stage, he passes into the realm of Nothingness (No. 42). Having passed through the realm of the knowledge of Nothingness, he enters into and abides in the state of neither perception nor yet non-perception (No. 43). In this last state of Arūpajhāna, there is an exceedingly subtle consciousness into the attainment of ecstasy, in the residuum of mental coefficients.

In these four states of consciousness there are just two Jhāna factors: equanimity and one-pointedness of mind. For a further understanding of these exceedingly high states of consciousness, see the paragraph on Meditation.

Then there are four types of consciousness, similar to the above, which are the results of Jhāna of similar kind practised in the life immediately preceding (Nos. 44 to 47). And four types of consciousness similar to the above, which are inoperative and bring no result, and occur in Arūpaloka (Nos. 48 to 51).

TABLE XX

ARŪPAJHĀNA

I

III KNOWLEDGE OF NOTHINGNESS — KNOWLEDGE OF INFINITY OF SPACE / INFINITY OF CONSCIOUSNESS — NEITHER PERCEPTION NOR NON-PERCEPTION IV

II

Finally, there are four classes of consciousness that are transcendental, and four that are the fruition of the same (Nos. 52 to 59). These final stages of the highest attainments of supernormal consciousness are dealt with in the chapter on Nibbāna.

The first is the path of stream-attainment, where the applicant has put away views and opinions and, aloof from sensuous desires and evil ideas, he is enlightened by the seven constituent states of mindfulness, which are the seven Wisdom Factors.

Investigation of the Law.
Energy.
Rapture.
Repose.
Concentration.
Equanimity.
Faith.

In these four paths the progress is towards the complete eradication of all attachment and causes of rebirth, so that only good and barren kamma can arise.

CHAPTER XX

CONCENTRATION

Concentration is one-pointedness of mind, whereby all the energy of the mental process is centred on one object of thought. It has already been pointed out (p. 98) that the amount of the mental clearness of the apperception after noticing, cognizing, and defining, is dependent on the energy of the moment of attention, so that if the wave of vibration of consciousness, at the moment of attention, is large or more forceful, then the following waves of the moments in the vibration of consciousness will be more vivid. This clearness of mental vision is noticeable as altering very considerably under different circumstances; thus at a certain time of the day it will be clearer in certain people. It is affected by food, alcohol, drugs, fatigue, certain mental and physical defects and pathological conditions. It is also affected by habitat, comfort, outside irritation of the senses in various ways, surroundings, and by one's own mental character and attitude. Anything that rouses the three fires of lust, hatred, and delusion, and all the concomitants included in these three, will prevent clearness of mental vision dependent on concentration.

It is on account of these reasons that some of the rules and recommendations as laid down in the Vinaya Piṭaka were compiled and the whole ethical system, as intended for bhikkhus, nuns, and laymen, is for the purpose of assisting them to elevate themselves in their various spheres of life. Thus for the laymen the five precepts are, of course, essential, and should he practise meditation, then it is necessary for him to lead a much stricter life and to take more precepts, to improve and clarify his virtue. Thus on a day set aside for meditation, the Uposatha Day, he takes ten precepts instead of the usual five.

For the bhikkhu the two hundred and twenty-eight rules of the order have to be kept in order to ensure the necessary preparation of the mind for the successful operations of Jhāna, or to so improve the clarity of their minds that they

may be able to teach the Dhamma. For to be able to teach the Dhamma successfully is to have the power of knowing the minds of others, so that wisdom may be instilled into their minds, and that they may see with that clearness of mental vision the real inner meaning of the words that are used.

For the same discourse delivered to a hundred people will not be understood by all in the same way, even if they all kept the same amount of attention. But if the teacher knows the minds of his audience, and the types of their minds, he will be able to choose just those words that will convey the MEANINGS, that will instil and cause to arise, should concentration be sufficiently strong, to enable the listeners to UNDERSTAND THE MEANINGS.

This power is developed by the practice of meditation, and it occurs in all kinds of teachers who are accustomed to concentrate, but it is best obtained by the necessary preparation of the mind, as repeatedly insisted on, in many different parts of the Buddhist Canon, and therefore the insistence on the leading of the virtuous life. Concentration also leads to the power of being able to see a thing from more than one aspect at a time, by retaining the after-image; then the clearness of the mental vision of the object is intensified, so that one leans towards knowing the nature of the thing in itself. For if it were possible to know an object of thought, absolutely in itself, to know everything there is to know about the particular object from every aspect at once, then one would know the whole universe. Take, for instance, such a common object as a stone. What has been its life-history, its exact composition, its structure, its changes, its happenings, its building-up and its destroying, its changes of position, its contacts, through the ages of existence?

What an immense field of knowledge it would lead you to: Times in history that you have never read or heard about, physical forces and scientific facts, which at the moment you are entirely ignorant of, and other multitudinous facts and points of knowledge that you are at present entirely unacquainted with.

This practice of trying to know the nature of a thing in

itself greatly assists the power of concentration and the facility of arriving at it.

There are two kinds of concentration, access concentration and ecstasy concentration: the latter is the full concentration.

Eleven states lead to the arising of the wisdom factor in concentration*:—

1. The cleansing of the physical basis.
2. Skill in the sign.
3. The regulating of the controlling faculties.
4. Occasional checking of the mind.
5. Occasional upholding of the mind.
6. The gladdening of a dissatisfied mind by faith and emotion.
7. The equanimity of a well conducted mind.
8. Avoiding of persons of no concentration.
9. Companionship of persons of concentration.
10. Reflection on Jhāna emancipation.
11. Intentness on the idea of concentration.

Concentration is one of the seven constituent factors of wisdom, and is intimately associated with investigation of the law (i.e. investigation of the nature of the processes of existence) and rapture, while faith, equanimity, energy, and repose are, as factors of the seven wisdoms, also intimately associated with it (see table on p. 152). It occurs as a faculty and as a power during all the demeritorious and meritorious forms of consciousness, but it is not classed as one of the fifty-two mental properties as it does not enter into every form of consciousness.

As a factor in the attainment of meditation it is the most important, and all the methods of attaining to Jhāna are based on, and brought about by, its practical application.

All moral states incline towards concentration,† which has non-distraction as its characteristic.

"Concentration is that which places and sets the mind in the object from overcoming distraction of the mind, it is a controlling faculty in the sense of predominance. It

* *Path of Purity*, vol. ii, p. 156. † *The Expositor*, p. 156.

exercises a government over associated states, by the characteristic of imperturbability, and is thus a controlling faculty." *

As one of the Eight-fold Noble Paths it has the other paths as its requisites: Right views, right intention, right speech, right action, right livelihood, right effort, and right mindfulness. The Buddha taught three kinds of concentration, in respect of the first three Jhānas, where the concentration becomes different as the elimination of the hindrance factors proceeds. Firstly, with the initial and sustained application of the mind; secondly, with the sustained application of the mind only; and lastly, without either of them.

It is important to realize the relation of concentration to memory. The clearness of vision resultant on concentration leads to the similar clarity in the memorizing process, which takes place after the seven moments of Javana or apperception.

All the functions connected with thought are of a progressive nature; with the practice of concentration, less and less effort is required to produce the same result. So, in the process of meditation, advancement becomes possible by practice.

* By reason of its drawing all the forces of the mind on one object, it functions like a resultant of forces.

CHAPTER XXI

MEDITATION

THERE are forty stations of religious exercise, which are the practical methods of attaining to higher states of consciousness.

The seven stations of exercise in CALM.
The Ten Hypnotic Circles:
- Earth Kasiṇa.
- Water Kasiṇa.
- Air Kasiṇa.
- Fire Kasiṇa.
- Blue Kasiṇa.
- Yellow Kasiṇa.
- Red Kasiṇa.
- White Kasiṇa.
- Light Kasiṇa, and separated space Kasiṇa.

The Ten Impurities.
- The ten stages in the process of decomposition of a corpse.

The Ten Recollections:
- The Buddha.
- The Doctrine.
- The Order.
- Virtue.
- Liberality.
- Higher Beings.
- Peace.
- Death.
- Mindfulness regarding the body.
- Mindfulness regarding respiration.

The Four Illimitables:
- Love, Pity, Sympathy (Appreciation), Equanimity.

The Notion of the Offensiveness of Material Food.
The Analysis of the Objective (Discrimination of the Elements).
The Four Stages of Arūpa-Jhāna.

There are certain broad principles that guide one in the practical application of meditation.

Having attended to the necessary preparation of the mind, he chooses a time of day that is most suitable for his meditations, a time when he may not be interrupted, a time when it is quiet, a time when the process of the digestion of food is completed, when he is in good health and has no physical defections, and the body is in comfort, and when the weather is neither too hot nor too cold, and when there are no storms. A place which is suitable for his meditations, freedom from vibration, interruption from the barking of dogs, the irritation of flies or any other kind of irritation likely to interfere with the cutting off of the fetters of the mind.

He then practises the position which is most suitable for the practice of meditation.

He sits erect, with the legs crossed and the soles of the feet pointing upwards, the arms crossed in the lap with the palms of the hands pointing upwards. The spine is quite straight, and the head is not moved in any direction, but is kept with the eyes gazing (in the case of the Earth Kasina, in the direction of the circle in the earth) in the particular direction necessary for the particular kind of meditation chosen.

Generally some kind of object is chosen, such as the earth device, which is a circle made in the earth, on which the whole energy of the mind is fixed in meditation, the picture of this image becoming fixed in the mind, after the completion of the gazing, as if it were real. This is called the after-image, or the mark of upholding.

Whatever the device or the method, the whole energy of the mind is fixed on the object of thought, to the exclusion of all afferent stimuli, reaching through the doors of the senses and the door of the mind. The practice is continued until the sign of the object is seen with the eyes closed, to the same degree as if the eyes were fully open. He then gets up and goes to his quarters, and again sits and considers and develops the sign in comfort, and fixes the idea in his heart, repeatedly considering it with applied and sustained

application of the mind. He thus enters into Access-Concentration, the hindrances and the depravities of thought having been subdued. The mind being fixed by Access-Concentration, the after-image arises. This after-image is a purification of the sign. By a repetition of the process ecstasy will arise, or should it not arise, then he should practise the ten ways in which it may be induced to arise: 1, Cleansing the physical basis; 2, regulating the controlling faculties; 3, more skilful in developing the sign; 4, upholding the mind at the time it should be upheld; 5, checking the mind; 6, gladdening the mind; 7, viewing things with equanimity; 8, avoiding persons of no concentration; 9, associating with persons of good concentration; 10, and being intent on rapture arising.*

He then cultivates getting into this state of Jhāna, by means of thinking about it always, practising its inducement and its maintenance, and never losing the thoughts connected with it, and predetermining the period that the Jhāna is to last, and on emerging from the Jhāna reflecting on it, and striving to reach a more subtle understanding as to its nature; having overcome initial application of the mind, he regards sustained application with the thought: "I will come to know, to understand, and to experience, still higher states of consciousness."

The practice for the remaining four stages of Jhāna is practically a continuation of the same process on similar lines; these have already been mentioned in dealing with the types of consciousness (on pp. 110 and 111).

Further information on this subject will be found in the translations from the Dhammasaṅgaṇi, the Vissuddhimagga, and the Atthasālinī.†

About two thousand five hundred years have elapsed since this system of meditation was developed from the teachings of the Most Enlightened Being that has ever lived, and although this remarkable and far-reaching

* A full and practical description of the forty kinds of meditation is found in Buddhaghosa's *Path of Purity*.

† The first is No. 12 of the Oriental Translation Fund series; the last two are published by the Pali Text Society.

system is still carried out in some Buddhist countries, amongst Western, super-materialistic races, certain modifications would probably have to be made, and also certain of the types adopted for general use in place of others.

The remainder of the ten hypnotic circles are taken in a similar way to the earth device, but care should be taken that they are not mixed in any way. With regard to the ten impurities, the practical application of this system would be extremely difficult in any country in the world, at the present day; but the student of anatomy has a remarkable advantage, though he would find the necessary solitude and seclusion difficult to obtain. This kind of meditation is, however, in many ways very suitable to people of the present day, and if they are unable to carry it out, then the meditation on the Mindfulness of the Body may be substituted, realizing the whole time the loathsomeness of the body. This kind of meditation is most suitable for beings who walk in lust. The sign in this class of meditation is the foulness of the corpse, which as an after-image is seen in the living body as a foul state. This is very effectual in realizing the anatta doctrine, and in destroying all forms of lust.

Of the ten recollections, the first six are most suitable for well-to-do people, who wish to lead a religious life through their faith. The first of these is the mindfulness of The Buddha, when through the study of the teaching and the thoughts on the life of the Enlightened One, he develops intense admiration and respect and so increases the power of his faith. So also with the second recollection regarding the Law and the third regarding the religious life of the Order. The fourth the recollection on Morality, and the fifth that on Liberality, the sixth that on beings in the higher stages above men. These are all forms of meditation that bring the Divine States nearer, and are all useful and customary as necessary preparation for mindfulness. The seventh of this series, the meditation on Death, is recalled in eight ways, by being face to face with death, by loss of property, by inference, by the body being common to the many, by the weakness of life, by the absence of the sign, by being limited by time, by the shortness of the span.

The eighth recollection, the Mindfulness of the Body, was taught by The Buddha as being greatly conducive to mindfulness and comprehension, the attainment of knowledge and discernment, to the realization of wisdom and to comfort in thought, emancipation, and fruition of ideas. The medical man of the present day knows this; his practical knowledge learned in the dissecting-room and post-mortem house have given him extraordinary opportunities for thought, and although he may never have looked at his studies in the light of the truth of suffering and the compassion for all living things, yet the effect on his mind has been produced nevertheless automatically.

It is this training, and the fact that throughout his life he is continually confronted with the evidence of the First Noble Truth that has made him, as a class, a super-man, much above the average class of his fellow-being, not only in intellect, mindfulness, and the power of concentration, but his characteristic kindly feeling and his continual desire to do good.

He who practises this form of meditation puts away discontent and fear. Buddhaghosa's commentary on this subject reads almost like an anatomical treatise, so fully has he gone into this subject,* and the next, the breathing-mindfulness.

The ninth recollection is Respiration-Mindfulness, which The Buddha is reported to have referred to as†:—

"Monks, this concentration on Mindfulness as to respiration being developed, repeated, peaceful, and sublime, unadulterated and of happy life, at once does away with and suppresses every evil, immoral state as it arises."

This method has sixteen bases:—

1. Breathing out a long breath, he knows "I breathe out a long breath". In breathing in a long breath, he knows "I breathe in a long breath".

2. Breathing out a short breath, he knows "I breathe

* The Visaddhimagga has a very wide circulation in Burmese Pali amongst the Buddhists of Burma, who are very learned in the Abhidhamma.

† Majjhima Nikāya, iii. 82 f.; Samyutta Nikāya, v. 321.

out a short breath". Breathing in a short breath, he knows "I breathe in a short breath".

3. Experiencing the whole body in breathing in and in breathing out.

4. Calming the body complexes in breathing in and in breathing out.

5. Experiencing rapture in breathing in and in breathing out.

6. Experiencing happiness in breathing in and breathing out.

7. Experiencing mind-complex in breathing in and out.

8. Calming the mind-complex in breathing in and out.

9. Experiencing the mind in breathing in and out.

10. Gladdening the mind in breathing in and out.

11. Concentrating the mind in breathing in and out.

12. Releasing the mind in breathing in and out.

13. Discerning the impermanent in breathing in and out.

14. Discerning dispassion as destruction and as absolute in breathing in and out.

15. Discerning cessation in breathing in and out.

16. Discerning renunciation in breathing in and out.

In these meditations the posture described above (see p. 120) is essential. The eyes are fixed on the tip of the nose and he concentrates his mind on the sign and fixes it just above the navel.*

The four illimitables are also called the four Divine States. The meditations on love, pity, sympathy, and evenmindedness are set forth immediately after the meditations on the recollections.

Each of these four has two enemies near and distant.

	Near.	*Distant.*
LOVE	LUST	ILL-WILL
PITY	ADVERSITY	CRUELTY
SYMPATHY ..	CONTEMPLATION OF PROSPERITY	DISLIKE
EVENMINDEDNESS	INDIFFERENCE TO FAULTS OR MERITS	LUST OR AVERSION

* See *The Yogavachara's Manual.* Translated by the Pali Text Society.

Firstly, with regard to love, it is meant with regard to all living things in the sense of compassion.

He suffuses the whole world with love, to those who have died, and to those who are to be born, to all the beings in all the thirty-one stages of existence.

Eleven blessings arise from the development of this form of meditation.

1. He sleeps peacefully and happily.
2. He wakes happily, is refreshed and mentally active.
3. He has no bad dreams, he may not dream at all, or he has good dreams.
4. He becomes liked by his fellow-beings and animals.
5. He is guarded by higher beings.
6. Calamities do not befall him.
7. He concentrates his mind quickly.
8. His personal appearance suggests calm and happiness.
9. He dies as though he were falling to sleep, and he dies undeluded.
10. Even if he does not attain to saintship, he remains happy all the rest of his life and dies happily.

The same blessings hold good for the three other kinds: the meditation on pity, on sympathy, and on even-mindedness.

He practises the same kind of meditation with regard to pity, and then with regard to sympathy, and having passed through these three states of Jhāna, he emerges from the familiarized fourth Jhāna; seeing the blessings of even-mindedness in its tranquil nature, he meditates on the fourth of the Divine States, and suffuses the whole world with evenmindedness and enters the fifth Jhāna.

Perseverance in the meditation on these four Divine States, up to the fifth Jhāna of equanimity, leads to the attainment of Arūpaloka consciousness, for the knowledge of the infinity of space is gained through the supremeness of the emancipation of the heart through Pity. The sphere of the knowledge of the infinity of consciousness is attained through the supremeness of the emancipation of the heart through Sympathy. The sphere of the knowledge of nothing-

ness is attained through the supremeness of the emancipation of the heart through Evenmindedness. The sphere of the knowledge of the state of neither perception not yet non-perception is attained through the supremeness of the emancipation of the heart through considering all as Peace, by developing the residuum of mental coefficients (see Table XXIII, p. 135).

These extremely high, exalted states of consciousness can only be described and understood by a very deep study of the Dhammasaṅgaṇi, assisted by the commentaries of Anuruddha and Buddhaghosa.

These four stages of Arūpaloka consciousness were placed at the end of the list of the forty kinds of meditation on account of the elevated nature of their attainment. But they have been taken immediately after the four Divine States, as these four states lead up to them.

There now remain the meditation on the abominableness of food and the meditation on the "analysis of the objective".

The meditation on the loathsome nature of food is much like the meditation on the foulness of the body. In some of the Burmese commentaries a great point is made regarding the existence of very minute animals, parasites (and what we call micro-organisms), so small that the eyes cannot detect them, which infest the body and foods, and make their homes in our bodies, multiplying their species and spilling their excrement inside our bodies, in millions. They even went so far as to classify these minute animalculæ or microbes, and cited them as the causes of diseases.*

Lastly, the meditation on what I have labelled "the analysis of the objective", because the word "elements" does not convey the right meaning here, and is liable to be confused with the "chemical elements". Although the chemical elements are included in this category, the meditation goes very much further, as it deals with the states of attenuated matter and with the states of the Arūpaloka, and with all the kinds of vibrations in the ether. It is, in

* There is a Burmese Pali palm-leaf MS. in the Bernard Free Library, Rangoon, containing a most interesting dissertation on this subject and an actual classification of the microbes. It is several centuries old.

fact, a meditation on the nature of the universe, as studied in this work.

Lastly there are the practices of Meditation of the Paths.

After cultivating the purity of views regarding the universe, following the law of causation throughout, he studies the purity of transcending doubt, by studying the doctrine of evolution both objectively and subjectively. He clarifies his vision of the operations of kamma throughout the universe.

He then studies and cultivates the ten modes of Insight, in the order given.

1. He contemplates impermanence, sorrow, and delusion as the three marks of everything.

2. And by realizing the waxing and waning of things, growth, decay, being, and non-being in the process of becoming, he reaches a stage of development of the preparation necessary to the entry along the Path. During this process certain adverse influences, known as the ten corrupters of insight, may occur.

These are certain distractions, such as Aura and other phenomena, mentioned under Psychic Powers, which are liable to distract attention and concentration of the mind. Should he be free from these or be able to not attend to them, he has attained to that purity of insight by which the actual Path is distinguished from that which is not Path.

3. He attends into the insight into decay.

4. He gains insight into what is a danger.

5. He gains insight into evil.

6. He gains insight into the repulsion of dangers and evil.

7. He aspires to be set free from all evil.

8. He recontemplates the conditioned with the three marks of impermanence, sorrow, and delusion.

9. And thus being equanimitous to the activities of this life, he is no longer affected by the good or the bad in this world, for he has attained to that equanimitous state of mind which is the neutral point of feeling between sorrow and joy and between pleasure and pain.

10. The insight of Adaptation results, whereby the applicant qualifies himself for the Path.

The evolution of Adoption, which follows adaptation, is the entry into the Path. Consciousness arises as something infinitely grander and higher than the applicant has ever imagined.

During the single moment of Path-consciousness, the First Noble Truth is clearly discerned, after which it is immediately followed by two or three moments of its fruition before lapsing again into the stream.

He who attains to the first Path of Stream-winning Consciousness would have to live for seven more lives in the Kāmaloka, should he not attain to the second Path.

In the second Path the attachment is so attenuated by the diminution of all sense desires and the absence of ill-will, that only one rebirth follows after his death. It is therefore called the stage of the Once-returner. In this stage the lower nature does not arise often, and when it does it is very weak, owing to the controlling faculty of perfect knowledge.

In the third Path there is still a certain amount of conceit, which has to be abandoned by right view, as it is due to a residue of a certain amount of heresy. Then all attachment to everything except the Pure Abodes does not occur, and the stage is called the stage of the Never-Returner, on account of the almost infinite lengths of existence in these high states.

In the fourth Path the highest wisdom is attained; all traces of conceit and heresy have been put away, and there is no longer any cause for attachment, and therefore rebirth cannot occur. He is an Arahant, and has won the ultimate goal of reality, where there is no longer impermanence, sorrow, and delusion, no longer the ever-functioning law of kamma, but peace, perfect peace, that peace of Nibbāna which, to those who strive along the methods of the teaching of The Buddha, and do actually lead the life of virtue, can see, as in the far distant horizon, Nibbāna, the ultimate reality.

This is a very rapid survey of the whole system of Buddhist meditation, and one should not be led away with the idea that it is beyond one to advance in it, or that it is too difficult to attempt. These thoughts are bad, as they contend against

the "desire-to-do" and the energy of the mind. It must be remembered that there exist certain people in our state of existence who can, with the greatest ease, get into the Jhānas without any preparation whatever.

There are numerous instances known in history where men have obtained the spark of wisdom that comes by deep meditation, on which they have built up a science, on which they have obtained some wisdom that has given to all men some great advance in intellect. That is a state analogous to getting into the Jhānas. Anyone might have this facility of entry, irrespective of his walk in life, whether king, minister, blacksmith, or shepherd, but the underlying virtuous basis would be there.

Table XXI, overleaf, shows the sixteen-fold combinations of the progress of meditation, as to whether the progress is easy or painful, and the kind of meditation that is attempted.

There are certain broad principles that may guide one and assist one in choosing the kind of meditation that is likely to be most fruitful to an applicant. In addition to this, the particular walk or business or trade or kind of employment in life, particularly the commercial life of the present day, is likely to make a difference to the applicant in his choice of the kind of meditation suitable for him.

Table XXII, pp. 132–133, has therefore been compiled in an attempt to give some hint as to the kind of meditation that is suitable for the type of mind of the individual, and also for the type of mind that service in a particular kind of employment is likely to influence. In forming our conclusion, therefore, as to the type of meditation that is most suitable for a particular individual, we must, with a certain amount of reservation, look at the two sides of the table and draw our conclusions.

For persons of passionate habit of mind, the ten impurities are generally recommended. For persons of a malevolent habit of mind, the four coloured circles and the four illimitables. For persons of a muddle-headed and imaginative attitude of mind, the exercises in respiration mindfulness. For persons of a trusting habit of mind, the ten recollections.

Table XXI

TABLE OF THE SIXTEEN-FOLD COMBINATIONS OF THE PROGRESS OF MEDITATION

	Which is limited and has a limited object of thought.	Which is limited and has an object of thought capable of infinite extension.	Which is capable of infinite extension and has a limited object of thought.	Which is capable of infinite extension and has a thought capable of infinite extension.
Where progress is painful and intuition is sluggish	+	+	+	+
Where progress is painful and intuition is quick	+	+	+	+
Where progress is easy and intuition is sluggish	+	+	+	+
Where progress is easy and intuition is quick	+	+	+	+

For persons of easily understanding minds, death, peace, the loathsomeness of food, and the analysis of the objective. The remaining stations of exercise are suitable for everyone. A wide circle is more suitable for a muddle-headed mind, and a little one for an imaginative mind.

For the discontented and for those who suffer on account of fear, and for those who lead a life of lust, "mindfulness of the body" usually has the best results.

The position of the people in most countries of the world at the present time is that they have sufficient intellect and knowledge, and also the desire-to-do, to try to attain to the Jhānas, but that owing to the accumulation of large numbers of people into cities, the general restless nature of the times and the desire to hurry and do everything quickly, there is a great want of opportunity, and difficulty in getting away from the rush and turmoil, and finding a suitable place, for the carrying out of the object in view. Science has advanced to the extent of meeting, and agreeing with, Buddhist Philosophy.

The former is the result of experimentation and the observation of facts, the latter is the result of wisdom obtained by meditation; they are both elucidations of the truth of the Law, the reign of law in the universe; they are both inseparable systems helping and beautifying each other.

Reviewing the whole system of Meditation, the process of advancement to higher forms of consciousness, reveals at once the "METHOD" of Buddhism. For Buddhism is the METHOD OF ATTAINMENT TO NIBBĀNA.

It reveals also the fundamental principle of RIGHT VIEWS, based on the ability and mental energy to reason out in your mind without any interference from outside. It reveals that anyone may reach the ultimate goal, by adopting the RIGHT METHOD, and by PERSEVERANCE. It has already been pointed out that one never knows when, or how quickly, or easily, enlightenment may come.

Therefore, to think that it is hopeless to attempt to reach these high states of consciousness is utterly wrong. For whatever advance you make in this life makes it easier for you in the next.

TABLE XXII

TABLE SHOWING THE KIND OF MEDITATION MOST LIKELY TO BE SUITABLE, ACCORDING TO THE CHARACTER AND THE WALK IN LIFE

Walk in Life.	Manual workers.	Mechanics, skilled workers.	× × ×
		Soldiers, sailors, athletes.	× × ×
		Factory workers, labourers.	× × ×
	Sedentary occupations.	Teachers, lawyers, judges.	
		Traders and financiers.	
		Medical men and nurses.	
		Scientific thinkers.	
Character.	Trusting.		
	Understanding.	Little ×	
	Conceit, Vanity, Selfishness.		
	Muddle-headed.	Wide ×	
	Malevolent.		
	Passionate.		
	The discontented. Those who fear. Those who lust.		
		Earth	
		Water	
		Air	
		Ten Ka-	

| | | |

CHAPTER XXII

PSYCHIC POWERS

To understand the operations and meaning of the Psychic Powers (Iddhi), it must first be realized that just as there is a gradual elevation of consciousness in passing through the stages of Jhāna, so also is there a gradual development of functions that were previously not evident. These new developments make themselves apparent in utilizing the senses in an extended field, in all sense and mind-door consciousness. Thus, visibility of the ultra-violet in the spectrum becomes an extension of the range of colour vision.* So, in a similar way, audibility of octaves beyond the ten or eleven, extending to over 25,000 vibrations a second of the normal range, becomes an extended function in some cases of super-normal consciousness.

In the case of smell and taste, however, as these senses are not developed in the evolutionary scale above man, or exist only in a rudimentary state, there is no extension of super-normal functions with regard to these senses.

With touch, however, the development of psychic powers is in some persons very well marked, the hardness, softness, roughness, smoothness, wetness, heat, cold, shape, regularity, surface, and the multitudinous compound effects that one can ascertain by the sensations of touch, become extended to coexistent supernormal intellectual knowledge of an entirely new type.

In a similar way impressions arising through the mind-door may have the apperceptional connections extended to planes higher than that of the being itself, giving the being the knowledge of forms, actions, or events in space-time out of the normal range.

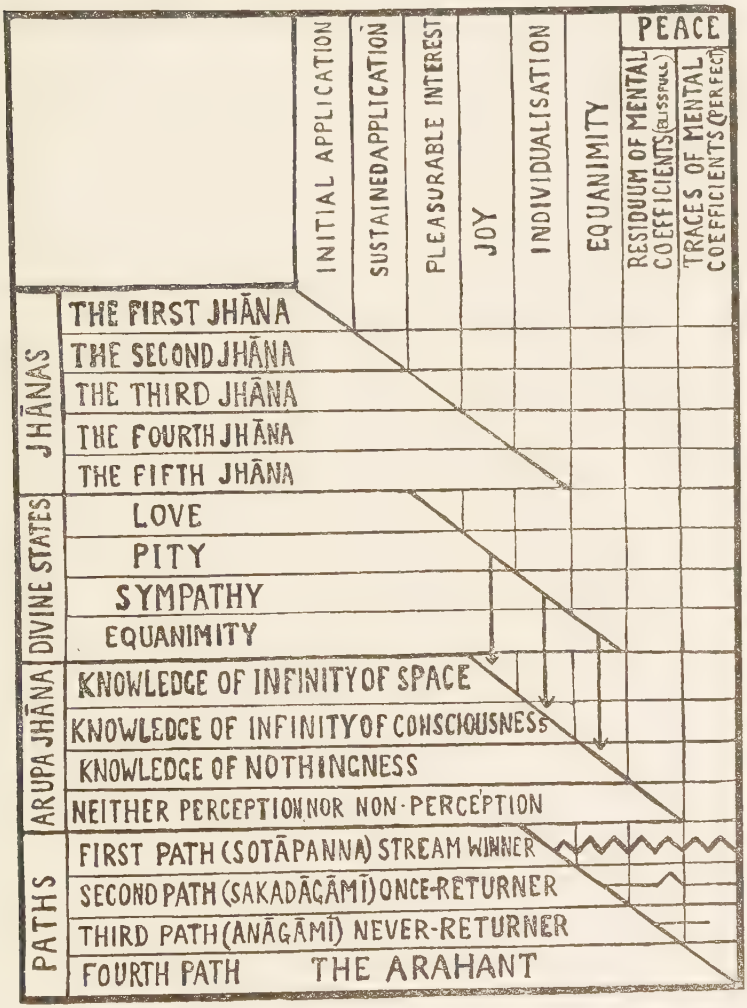
So in advancement through the Jhānas, psychic powers

* And can be proved by the ability to read Frauenhofer's lines in the ultra-violet of the spectrum. This accounts for the phenomena of the seeing of Aura in the early stages of development, advancing to more highly illustrated door-consciousness as the super-normal intellection progresses.

may be developed by certain practices in meditation, although this may not be necessary in some cases, as the

TABLE XXIII

SHOWING ALL THE STEPS OF THE PATHS TO NIBBĀNA



psychic powers may be evident in passing through the fifth Jhāna. At the same time it must be remembered that the

development of these psychic powers is of no advantage to the progress in the Paths, and is an encumbrance to Transcendental Consciousness.

Should the adept wish to attain to super-normal intellection and the powers called Iddhi, he subdues the mind in fourteen ways, starting with the Earth Device and ending with the White Device. In the direct order of the device; in the reverse order of the device; in way of right succession and the reverse order of the devices; in the way of right succession of the Jhānas; in the reverse order of the Jhānas; in the way of right succession and reverse order of the Jhānas; by passing over Jhānas; by passing over devices; by passing over Jhānas and devices; by change of objects; by change of factors and objects; by specification of factors; and by specification of objects.

There are ten Psychic Powers (IDDHI):—

1. "Iddhi conditioned in perfect usage in this and that" is the literal translation, and it means the first stage in the development of psychic powers, as represented by aura, celestial hearing, and the phenomena associated with touch.

2. "Consisting of knowledge" means the power acquired by knowledge, and associated with supernormal functions, such as hypnotism.

3. "Born of kamma" means the power of kamma, associated with super-normal functions.

4. "Result of merit" means the same as the above, but appearing as result of the fruition of kamma.

5. "Belonging to the Aryas" means the power of looking on disagreeable objects as agreeable.

6. "Radiating through concentration" means the power induced by Samadhi, of resisting pain or death.

7. "Radiating through insight" means the power induced by knowledge of resisting pain or death.

8. "Will-fixing" means the power of creating phenomena outside one's own body.

9. "Transforming" means the power of transforming one's appearance into different personalities.

10 "Composed of mind" means the power of creating phenomena outside one's own body.

It is not within the scope of this work to go into any details regarding the phenomena that have been called "Miracles", that may result by an encouragement of the development of the Iddhi powers, but rather to show how it is possible for them to occur. Just as we talk in the West of the "Fourth Dimension" so do they talk in the East of the "Fourth State". In the East it is not looked upon as a mathematical problem, but as a state of existence of an opposite nature to that pertaining to the three-dimensional space.

There are two kinds of opposites to all ideas. There are the controversial opposites of an idea, and there are the non-controversial opposites, which is the opposite of the idea itself. Take, for instance, the idea of TIME. There is past and future time—they are controversial opposites, and there is the opposite of the idea of time itself; this is of the nature of the fourth state. If you refer to the table on p. 152, which shows the origin of all forms of ideation through the seven basic functional ideas, you will see how concentration towards the centre (i.e. towards NIBBĀNA) leads to the functions of the non-controversial opposites, which are of the nature of the fourth state. Some idea of this state is beginning to be realized in the Western philosophy by the extension of the Law of Relativity.*

The physical discovery of FitzGerald Contraction (see p. 22) introduced a new field of thought to the Western philosophers, out of which has dawned this new doctrine of Relativity and the realization of the gradual slipping of three-dimensional space-time into another state. In the Buddhist teaching this slipping into the fourth state is a gradual process which takes place during the advancement of consciousness through the Jhānas, until the state of Arūpaloka, where matter is of such an attenuated nature as to be entirely formless, approximating to the non-controversial opposites of the seven basic principles out of which all ideas are built up.

* See Professor Eddington's *The Nature of the Physical World.*

When there is a partial slipping out of the three-dimensional space-time existence, all kinds of peculiar phenomena can manifest themselves, and these are what actually occur in the development of the Iddhi powers. These Iddhi powers are functions that actually exist in the states of existence above man.

There are four basic principles for the development of psychic powers:—

1. Concentration of Purpose (desire to act).
2. Concentration of Energy.
3. Concentration of Thought.
4. Concentration of Investigation.

All leading to collectedness of mind.

There are sixteen roots that lead towards the development and advancement of the psychic powers.

1. The inflexible mind does not waver in idleness, so it is imperturbable.
2. The unelated mind does not waver in distraction, so it is imperturbable.
3. The unbending mind does not waver in lust, so it is imperturbable.
4. The unoffending mind does not waver in malice, so it is imperturbable.
5. The independent mind does not waver in opinion, so it is imperturbable.
6. The unfettered mind does not waver in lustful desires, so it is imperturbable.
7. The emancipated mind does not waver in sensual lust, so it is imperturbable.
8. The dissociated mind does not waver in passion, so it is imperturbable.
9. The unconfined mind does not waver in confinement of passion, so it is imperturbable.
10. The one-centred mind does not waver in manifold passions, so it is imperturbable.
11. Upheld by faith, the mind does not waver in absence of faith, so it is imperturbable.

12. Upheld by energy, the mind does not waver in idleness, so it is imperturbable.

13. Upheld by mindfulness, the mind does not waver in negligence, so it is imperturbable.

14. Upheld by concentration, the mind does not waver in distraction, so it is imperturbable.

15. The understanding mind does not waver in ignorance, so it is imperturbable.

16. The illuminated mind does not waver in darkness of ignorance, so it is imperturbable.

All these lead to confidence.*

There is no analogy whatever between psychic powers and the practices of ancient Egyptian magicians, the magic of the Quabala, and other orders of ceremonial magic. The former are based on most strict virtue, while the latter were results on rare occasions, when a person had supernormal powers, the result of Jhāna in the existence immediately preceding. The worldly beings of restless intellect, clever, yet utilizing that cleverness for the satisfaction of their desires, are attracted by the mysterious, on account of their inquisitive nature. They are a large class to-day, mostly well educated and well-to-do, grouped into sections of peculiar new doctrines, all of which fail in the essential teaching of the thing that really matters in life. Fortune-telling, crystal-gazing, and spiritualism are non-edifying pastimes, in the great majority of cases not genuine, and in the hands of unscrupulous persons, or performed by persons of indifferent intellect and learning, leading unvirtuous lives and done for the sake of personal gain, are doing an incalculable amount of harm.

Whether the picture revealed to one concerning the past, present, or the future, is a true one or not, the effect on the mind is of a distracting nature. The normal operations of kamma are interfered with, and want of effort and restlessness of mind result.

Spiritualists are even in a worse plight. For it is not possible for a being on this plane to communicate with a

* See *Path of Purity*, vol. ii, p. 447.

being on a higher plane, unless the being on this plane has reached to the level of super-normal consciousness through the fifth Jhāna. It is, however, quite possible for beings on this plane to communicate with beings on a lower plane, by methods of ceremonial magic and the like, utilizing some person of weak intellect and sub-conscious quiescence as a medium, by means of which the lower being causes manifestations of its existence. These beings are generally of the Unsatisfied Ghosts, or the Asura Demons, and as it is their general wont, they like to deceive or to cause mental or bodily harm by misrepresentations of fact of a most enticing nature. The disturbing influence on the mind is most marked, and in a large number of cases, if practised to excess, leads to mental derangement of a most serious kind.

CHAPTER XXIII

ABHIÑÑĀ. SUPER-NORMAL INTELLECTION

Abhiññā, or super-normal intellection, is a term usually applied to super-normal consciousness of the fifth stage of Jhāna. The same holds good with regard to what has been said regarding Psychic Powers on p. 134, except that the term is applied to super-normal consciousness, and has nothing to do with objective signs and manifestations.

There are four processes of super-normal intellection:—

1. Various kinds of telepathy, and utilizing the senses for the development of super-normal intellection.

2. Super-normal celestial hearing, unconnected with the auditory apparatus, and occurring *de novo* in the brain, and giving rise to super-knowledge.

3. Discerning the thoughts of others, thought-reading, telepathy.

4. Pub-benivāsānussati, or the insight obtained by remembering the past history of the life in a previous existence, and therefore also the knowledge of the past history of other beings, is a form of Abhiññā which has been very much practised in the past, and which may be arrived at without passing through the Jhānas by the practice of the memory backwards. It is of practical benefit in many ways. It is still practised in Buddhist countries, more in Tibet than elsewhere, but it occurs naturally in certain cases of young children, and great notice is taken of it in Buddhist countries. In Burma it is called "Winsa", and many celebrated instances have been recorded. In non-Buddhist countries it occurs with the same percentage (rather a small one), but is generally not noticed, or is put down to "child-talk", as few people in the Western countries of the world have ever heard of the doctrine of re-incarnation, and a minute fraction only realize its truth. In the young brain, before the complexity of the communicative function has been able to make billions of impressions, and when by speech the child is able to make himself under-

stood, the memories of a past existence may be quite clear. These generally are forgotten as the child grows up.

For a period of a couple of hundred years or so after the Buddha, and during the time of the prevalence of the Arahants, there were multitudes of men who were highly advanced in the Jhānas and the Paths, and the practice of remembering the past lives was customary, and utilized for the purpose of gaining insight into the history of the universe, and watching and tracing the operations of kamma.

Buddhaghosa relates the power of the Arahants to recall the history of lives, through a hundred thousand world-cycles. The insight of a buddha is infinite.

The beauty of the practical application of this form of meditation is that it is applicable to anyone who will give the will, the time, and the energy and perseverance to carry out the practice of remembering backwards.

It is not an easy thing to remember backwards. It requires an immense amount of practice and training, but there is no doubt whatever that the memory improves backwards, as one practises it backwards. By remembering backwards is meant, remembering the sequence of events, in their right order backwards, not leaving any event one was conscious of out of the picture. Have you ever seen a cinema film backwards? This is of great assistance in helping one to train one's mind to think backwards. Also the reading of a book backwards by taking each paragraph from end to beginning.

By this super-normal intellection one knows:—

1. The truth regarding re-incarnation.

2. The operations of kamma, and knows why one must suffer for any wrong act or thought done in the past existence, either in that existence or in this one.

3. It is of the greatest assistance in stimulating the good qualities of Love, Pity, Sympathy, and Even-mindedness, the four Divine States that lead so high, because he whom you may have despised in the past may now be your brother.

4. It enables you to gain insight into the history of the

universe and realize the revolutions of the wheel of Samsāra or the round of rebirths.

5. It enables you to realize the First Noble Truth, because you can trace suffering right through, and therefore it enables you to see the cause of suffering.

6. It enables you to realize that there is a way out of suffering.

7. And that it is by the Eight-fold Noble Path that this way out may be accomplished. Because you can trace the operations of this Path through many lives.

It is vast. It is grand. It is infinite. It is rapturous, this super-normal intellection.

Now, you must realize that the super-consciousness that the adept acquires in his passage through the Jhānas is not the same as the consciousness he was previously accustomed to.

There is a gradual change in the understanding of the meaning of things, and so the objective appearances become different, as the reality of their nature becomes more and more understood. The tree, the man, the cave no longer appear to him in the illusion of their supposed reality, but more in their true nature. The language of definition is no longer possible, as there is nothing on this plane to compare the new insight with.

CHAPTER XXIV

THE ABNORMALITIES OF CONSCIOUSNESS

An immense amount of assistance is given to our understanding of the abnormalities of consciousness by the study of Buddhist psychology, although it is a curious fact that reference to the subject in Buddhist literature is very scanty. The reason for this is not far to seek, for in the *Questions of King Melinda*, Nagasena disposed of the subject by settling conclusively that there was no sin in an act committed by a madman. Moreover, the Abhidhamma Piṭaka deals with consciousness, with the idea of trying to prevent evil from arising and trying to stimulate good to arise in the mind, and in all forms of insanity where there is loss of control kamma is inoperative and barren. And on account of kamma being barren, in all cases of loss of control of consciousness, by insanity, there is no resultant, no effect. Whatever evil attributes may have contributed towards the insanity, the resultant suffering either takes place before the mental derangement sets in, and often leads up to it, or it operates in a future life.

As the kamma of mental derangement is barren there can be no effect on rebirth. Rebirth is, therefore, dependent on the state of mind before the mental derangement occurred.

A being mentally deranged is asleep, as regards the building up of his kamma. Although the life-stream goes on, there are no apperceptions which fructify.

Should, however, such a being recover his sanity, then his period of insanity is practically (as far as his kamma is concerned) the same as the condition during a period of sleep, and he continues in the same way as before the attack.

In neurasthenia and hysteria, however, it is different, and although consciousness is not normal, bad kamma may be produced as a result of wrong in the past, and apperceptions continue as in normal thought. The latter condition is the result of evil done in the past, accentuated by excessive superaction of self-consciousness, where through selfishness the person is actually led to believe in a perverted view,

which in the normal state the person would know was wrong. In the former case the pathogenesis is of very wide variance, and the severity ranges from slight hypochondriasis to the borderland of the insane. Similarly it may be caused by bad kamma in the past or a recent folly, and in all cases both conditions are a hindrance to progress, and militate against the balance of kamma on the good side.

What is the position as regards kamma in the borderland cases? Here we have conditions which are slowly progressive, where the kamma becomes more and more inoperative after action-kamma of a demeritorious kind. Again, they are the result of evil done in the past, either in a former or in this life, and the suffering resultant occurs during the development of the abnormality.

In the case of infants born mentally defective and idiocy, the same holds good as regards kamma as in fully developed insanity. Here again there is no sin in the actions of such beings, and their kamma is inoperative.

Lastly, as regards the structural basis of the brain, certain areas and types of cells are selected for a degenerative process in certain diseases. For instance, in amyotrophic lateral sclerosis, the giant cells of Betz in the third layer of the cortex are particularly picked out for attack.

In senile dementia, atypical general paresis, and Pick's lobar atrophy, all the cortex is affected, but particularly the third layer. In idiocy, imbecility, and oligophemia, there is a general paucity of cells, which are badly developed. Generally speaking, it is the granular material of the third layer of the cortex which is most affected in all derangements of the thinking process.

The effect of alcohol and drugs on the mind is most marked. Chloroform circulating in the blood causes the cessation of the functioning of consciousness, showing how consciousness is related to the bio-chemical metabolic reactions within the cortical granular substance, and that therefore the subjective process of consciousness is not separated from the basic structure of the brain by a wide gulf, but they are one and the same functioning process.

The effect of alcohol on the mind is exceedingly interesting.

It has been definitely proved by experiments that alcohol interferes with the accuracy of observations and deductions, and directions are imperfectly carried out.*

The delusion of the Ego is increased, so that the person under the influence of the drug imagines he is doing the work, or whatever it may be, better and faster than if he had not taken the alcohol, whereas he is doing it much slower and is making more mistakes, as the work is less accurate. The same holds good for cocaine and other stimulants, except that the after-effects are more deleterious, and the general effect more damaging to the morality, having a more powerful influence on craving.

It is, therefore, obvious why the addiction to alcohol and drugs was particularly specified by The Buddha as one of the five demeritorious acts, and He therefore included in the five Precepts the solemn undertaking to refrain from the partaking of alcohol and drugs affecting the mind.

The functioning of the mind is affected by food. There are certain kinds of food that supply the correct material for the activating of the mental process. Generally speaking, the mind works best on a mild diet, without meat, and containing fresh vitamins and inorganic constituents rich in calcium and phosphates. It requires an immense amount of nourishment, highly specialized and containing substances secreted by the endocrene organs of the body, which must, therefore, be in a generally healthy condition.

A very much greater proportion of blood flows through the brain than through any other organ of the body, showing that the energy required to be developed by the brain is far greater than all the muscular energy in the whole body acting at once. Excessive nutriment, however, and nutriment of too nitrogenous a nature, acts as a deterrent in the proper functioning of the brain.

It is, therefore, seen that the brain is dependent on its proper functioning and supply of correct nutriment on the proper functioning of the whole body, so that regularity in exercise, the action of the bowels and the kidneys, play an important part.

* See my article in *Buddhism*, vol. i, no. 3, p. 411.

In the Paṭṭhāna, the last great book of the Abhidhamma, the system of the correlation of mind and body is exhaustively dealt with. There is a continual correlation between mind and body, the proper working of the mind is dependent on the proper functioning of the structural basis of the mind and dependent on the proper functioning of the body. In a similar way, the proper working of the body is dependent on the proper working of the mind, and the influence and the power of the will of consciousness to control the functions of the body becomes more and more potent, as the scale of consciousness rises on the meritorious side of kamma.

Besides this fact, there is the continual control of the functions of the body, by the system of sympathetic nerves and their ganglia, and this system is itself in intimate nerve-correlation with the brain.

A knowledge of the structure and functions of the body is considered and taught by Buddhists, as of the utmost importance to everyone.

1. It is most important as KNOWLEDGE, which is the basis of the first twenty-four types of meritorious consciousness.
2. It is very largely used in all processes of meditation.
3. As a means of regulating and correcting the bad influences of bad kamma, and the prevention of bad thoughts from maturing.
4. As a means of preparing the mind for advancement.
5. As a means of overcoming and preventing disease and other forms of suffering and calamity.
6. And in family life, as a means of rearing and bringing up healthy children, both in body and in mind.
7. That one may be of continual use to one's fellow-man and animal, in that one may be able to prevent suffering from arising, and when it has arisen, that one may cause it to cease.

CHAPTER XXV

NIBBĀNA

NIBBĀNA means literally "Having entirely eradicated all traces of craving", and is used in preference to the Sanskrit word "Nirvana", which has been used in a wider sense.

In all Buddhist books there are numerous references to Nibbāna as the ultimate goal, but they have not to my mind adequately dealt with the subject in the light of that wonderful edificial stairway of analytical knowledge of mental processes, scientifically elaborated in the Abhidhamma.

Therefore it is necessary to climb this stairway step by step, remembering the whole time that it is built on the foundation of virtue, and should that fail you, the stairway cannot support you, you slip to the bottom and you must start again. But the higher you go the less likely are you to fall. Progress is slow and painful in some, slow and painless in others; again, quick and painful in some, and quick and painless in a few (see Table XXI, p. 130).

To have some slight understanding of the nature of Nibbāna, you must study the whole system of psychological ethics. You must realize the fundamental properties of all living things and the nature of the universe, the impermanence of everything that exists, the realization of the necessary existence of suffering as connected with the law of dependent origination, and the utter emptiness of everything that exists, showing you the delusion of your reality.

You must realize the Four Noble Truths which lead to the Eight-fold Noble Path, as it is along this path that you have to travel before you can get a glimpse of the nature of Nibbāna. You must realize the law of dependent origination, understand it, and understand and realize the five Khanda. You must realize the law of kamma, and try to see its continual operations. You must realize that as you advance in consciousness you arrive farther and farther away from all causes of attachment.

In passing through the Jhānas, first Initial Application

of the mind is dispensed with, then sustained application of the mind, then pleasurable interest, then pleasure, so that equanimity is able to reign supreme and render you a fit applicant for the Path. Here the four stages to Arahantship enable you to see Nibbāna as through three veils. The first view of Nibbāna through three veils is obtained in the stage of the stream-winner, when the path-winner has to live for seven more rebirths; the second view of Nibbāna is obtained as though through two veils in the Second Path of the Once-returner; and the third view of Nibbāna is obtained as though through one veil in the Third Path of the Never-returner; and finally, the last veil having been removed, Nibbāna is clearly seen in the Path of Arahantship.

TABLE XXIV

PATH CONSCIOUSNESS. THE TRANSCENDENTAL STATES

Nibbāna as seen through three veils.

FIRST PATH STREAM ATTAINMENT SOTĀPANNA	PERFECT PEACE INFINITE WISDOM SUBLIME HAPPINESS NIBBANA
SECOND PATH ONCE RETURNING SAKADĀGĀMI	PERFECT PEACE INFINITE WISDOM SUBLIME HAPPINESS NIBBANA
THIRD PATH NEVER RETURNER ANAGĀMI	PERFECT PEACE INFINITE WISDOM SUBLIME HAPPINESS NIBBANA
FOURTH PATH ARAHANT	PERFECT PEACE INFINITE WISDOM SUBLIME HAPPINESS NIBBANA

It is seen and understood as the cessation of the operation of the law of dependent origination, the cessation of all kamma, the cessation of impermanence, sorrow, and delusion.

It is seen and understood as the non-controversial opposites of the seven wisdoms. It is seen as the Reality and as perfect Peace. In the progress along the Paths, in the first Path, the Path-winner knows that Nibbāna exists as something permanent, without any suffering whatever and as a reality, and he experiences the first essence of Rapturous Serenity. In the Second Path, the Once-returner knows the true meaning of the seven wisdoms, and begins to see and understand the uncontroversial opposites, and he experiences still greater degree of Rapturous Serenity.

In the Third Path, the Never-returner understands the nature of Nibbāna, and there is left only the slightest traces of conceit, and wisdom is almost perfect and the degree of Rapturous Serenity still greater. Finally, in the Fourth Path of the Arahant, Nibbāna is clearly understood, wisdom is perfect, the state of neither perception nor yet non-perception is passed, knowledge is infinite, there is absolute and perfect peace, and absolute serenity of mind combined with pure compassionate love for all living things.

There are no terms by which we can describe the seven non-controversial opposites of the seven wisdoms, which are the seven basic principles of all ideation, and appear to us in the universe, as the duality of the controversial opposites to all ideas.

1. The opportunity for the extension of an entity (SPACE IDEA).
2. Continuation from opportunity (Continuity).
3. Comparison of events from continuation (Time).
4. Comparison of entities from comparison of events (Number).
5. Property from comparison of entities (Character).
6. Origin from property (Energy).
7. Existence of an entity from an origin (Form).

And again to the opportunity for the extension of an entity. Take, for instance, the idea of TIME; there are the controversial opposites of past time and future time, but there is the idea of an opposite idea to the idea of time itself. That is the REALITY side of the IMPERMANENT UNREALITY.

There is the opportunity for the extension of an entity,

and there is the medium by which the entity extends, but there is the idea of "no opportunity and no medium" by which any extension can take place.

There are the innumerable variations of plus and minus, but there is the idea of absolute unvarying oneness, where no comparison arises.

There is the idea of the connected and the disconnected, but there is also the opposite of that idea, the neither connected nor the non-connected.

There is property from comparison of entities, where the characteristics are of an opposite nature, and there is the idea of the absence of any characteristics whatsoever.

There is energy, which is origin from property; it is the cause of the characteristic having arisen; and there is the opposite, which is a failure of a property arising, but there is the opposite idea of neither arising nor not arising.

There is the idea of form and the formless; but there is the idea of neither form nor the formless, because there is neither entity nor arising.

Thus in seven ways can one see the nature of Nibbāna, more and more clearly as consciousness becomes clarified in its progress of advancement towards the ultimate goal.

Table XXV, overleaf, attempts to show the progress of meditation, through the Jhānas, the Divine States, the Arūpa consciousness, and, finally, the Paths. Concentration is all the time centred on the ultimate goal, gradually changing towards the understanding of the Reality.

Buddhism is a METHOD. It asks you to try the method for your own good; it is, besides being the only philosophy which can deal with the whole universe, a PRACTICAL philosophy, which gives practical results.

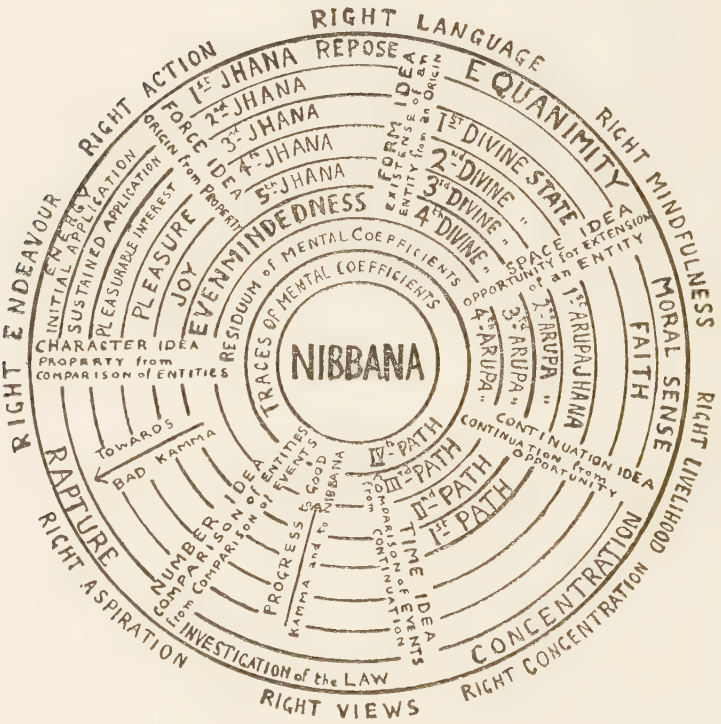
It is applicable to everyone, as the method is dependent on you yourself, by adopting RIGHT VIEWS; that is, thinking the thing out for yourself. It is You that has to Do the thing. It is no use going to a teacher and not paying any attention, it is no use buying a book and looking at the cover, or reading it and not understanding it. The materialist wants materialistic proof; if he has kept pace with the advancement of physics, he ought to have it,

because I know of nothing more convincing of the truth of the Anatta doctrine than the present-day knowledge of the emptiness of matter and the whole universe.

Table XXV

BOJJHAṄGO

THE SEVEN WISDOMS AND THE EIGHT STEPS OF PROGRESS TOWARDS NIBBĀNA



But Buddhism is beyond argument, it is a practical system or method of avoiding evil and doing good. It exists to-day in exactly the same unaltered condition as during the life of Gautama Buddha.

CHAPTER XXVI

CONCLUSION

And so by the phrase, "The nature of consciousness", are included the whole of the aspects of the universe from the subjective and objective sides; not only of the state of intellection of man, but of the higher states of consciousness in higher planes of existence, up to the understanding of the nature of Nibbāna. It is claimed that the system, as depicted herein, although comprising every form and aspect of existence, is a connected whole, and the laws that are introduced are all co-related, binding the whole system into logically deducted sequences, interdependent on one another. It is therefore logically unassailable.

It is claimed that the system is built up on the practical facts of existence: Impermanence, sorrow, and delusion: and from a practical point of view gives the best results. By results is meant the way out of impermanence, sorrow, and delusion, and made evident by the destruction of the three fires of hatred, covetousness, and delusion, resulting in happiness, virtue, and knowledge.

How is it possible, therefore, to say that the Dhamma causes despondency, or that Buddhism is a dismal religion? Only by WRONG VIEWS is it possible.

By Right Views it brings nothing but happiness into your life, and the Buddhist nations are the happiest people in the whole world; charity enters more into their daily life than any other people, and their religion is their whole life.

A great deal of harm has been done by some of the early Western writers, who represented Nibbāna as "annihilation"; in the last chapter sufficient evidence has been given to show that it is no such thing at all, but rather the opposite, for it is annihilation of kamma and all that kamma connects, the annihilation of impermanence, sorrow, and delusion, and is of the nature of the seven kinds of uncontroversial opposites, reviewed in the previous chapter.

Another point of controversy that one often hears is that it is the cessation of consciousness. Here again is the same

kind of wrong view. It is not the same kind of consciousness that is usual in the stage of man, neither is the type of consciousness in the stage of the Rūpaloka beings the same kind. The kind of consciousness gradually changes as one passes up the evolutionary scale, and through the Jhānas the consciousness is gradually altered. So that a being getting into the higher stage of consciousness has a different consciousness of the same thing; that is to say, a tree, a man, a cave, appear to such a higher state of consciousness in an entirely different aspect. Because the state of consciousness has been shorn of fetters and certain of the mental aggregates, does not mean that it is lessened in its clarity, its forcefulness or its beauty, but rather the opposite; it is clearer, more intense, and more beautiful than before, and it has behind it greater knowledge, concentration, and mindfulness.

So that Nibbāna is not an unconscious state, but it is a state where consciousness has been entirely cleaned, where it is absolutely pure, and of the nature of absolute peace. The process of cleaning is most tedious and difficult, and when you understand the nature and structure of the brain, and understand what a very complicated thing consciousness is, how extremely rapid is one single consciousness, and how the simplest thought is made up of hundreds of thousands of repetitions and apperceptional references; how very difficult it is to control the mind and prevent any form of demeritorious consciousness from arising. Buddhism is this method of cleansing the mind, and it presents to you many different stages in the process, which is an absolutely practical one, and at the same time is dependent on basic knowledge, that is in agreement with the most advanced teachings of modern science.

The difficulty of the realization of the absence of an Ego, on account of the ever-present "feelings" in our consciousness, is continually leading us to adopt wrong views. The realization that death is only a change, and not a cessation; because there is no Ego, there is no passing over of any Ego. But there is kamma, and that is always passing on from moment to moment, from going to sleep to waking,

from death to rebirth. The process is the same, only it occupies longer periods of sub-consciousness.

It is a wrong view to say that if nothing passes over from death to conception, and there is no memory of the past existence, then it does not matter what is done in this life. Everything matters; the boomerang of bad kamma is bound to strike you, either in this existence or in the next, or even some future one. To say "It is not I" in the next existence, neither is it I for any two consecutive moments in this existence, is correct. But just as you feel the pain of suffering now, and not that of yesterday or to-morrow, so neither do you feel the pain of suffering of a future or a past existence. But the pain of suffering that you feel now is the result of some thought or action done in the past, whether in this or in some past life.

So far as kamma is concerned, it is the only continuity that exists, and it represents the whole history of the being.

So it is on account of kamma that everything matters. It is your kamma that is your own creator. You are shaping your own future. If you do not like suffering now, you do not like it in half an hour's time. The mere thought of knowing it is coming is unpleasant. Therefore, time makes no difference to the advent of feeling. It is just as much "You" that feels the pain now, as "You" that feels the pain at any other time, whether in this life or any other life. But the "You" that feels the pain now is different from the "You" that feels the pain at any other time. But as far as feeling the pain goes, it is always NOW. So it is ALWAYS NOW THAT MATTERS.

Therefore it is necessary to be "Mindful" now; always be on the watch over your mind, and be ready to suppress any of the ten courses of immoral action that might arise.

The study and the understanding of the eighty-nine classes of consciousness is of the greatest help in training the mind to direct its efforts in the direction of the classes of meritorious consciousness, and away from the classes of demeritorious consciousness. The importance of Knowledge is again and again insisted on, in the Buddhist Method of Mind Culture.

The forty methods of meditation are practical means of concentration of the mind on one object of thought, by means of which enlightenment may be obtained. These methods have been in constant use for over two thousand five hundred years, and have been proved by practice to produce that enlightenment that increases in beauty, wisdom, and serenity, as progress through the trances is maintained.

It ought to be easy for the scientist, the physician, or anyone accustomed to use his brains, to understand the message that The Buddha has given for the enlightenment of beings.

There is the controversy as to the use of ritual, prayer, offerings, and images.

Buddhism does not deny the existence of supreme beings, the beings in the Arūpaloka are supreme, but a Buddha is the most supreme being it is possible to exist.

Buddhism does not look on the universe as having one god, but that the god-stage is a stage of evolution, just as Buddhahood is a state of attainment. There are many gods, there have been many Buddhas, and many more will come to be.

Some look upon the Buddhist as an Atheist, and think that he is not only ignorant, but wicked.

The Buddhist looks on the believer in a supreme being as ignorant and just as wicked. The belief in the doctrine of a supreme being is based on mere faith. The Buddhist doctrine is based on the analysis of the universe. The one is based on mere faith, the other on knowledge.

The one accuses the other of idolatry, of lighting candles and of placing flowers at the image of The Buddha, or at the altar of their supreme being or of their god. They all pray, except the Buddhist. The Buddhist does not pray because he has no one to pray to; he knows that he must do everything himself; it is only by his own effort and perseverance in gaining understanding of the law of righteousness that he can hope for alleviation from suffering. He recites his Pali Adoration of his great Teacher, the Gautama Buddha, and he takes his five vows of morality, he meditates

on the compassion for all living things. He recites the law of causation or any other portion of the Pali Scriptures, but he does not pray. To him it is idolatrous to pray to a supposed supreme being.

He lights his candles for the purpose of giving him the idea of impermanence, anatta, and kamma. He gives flowers for the purpose of giving him the idea of love, pity, sympathy, and equanimity. All in adoration of the great Master.

There is no idolatry, only pure love.

The Buddhist has no Soul, no Ego; he is, therefore, selfless, and being one of the many, he does not try to gain for the self, but for the good of the many, of which he is only a cog on the wheel of Samsāra.

All the other religions encourage the Ego, and by encouraging the Ego they encourage grasping, and the Taṇhā of existence. They bind themselves firmer to the operations of kamma, they do that very thing which is the cause of suffering.

I have often heard it said that the Dhamma is full of repetitions; there are repetitions of the texts and there are the continual references to the same subjects, such as impermanence, sorrow, and delusion, the Four Noble Truths and the Eight-fold Noble Path.

True, but the repetitions in the texts are purposely there, for the reason of causing efficient memorizing, and to assist this they used to (and still do) chant the texts aloud. This has been handed down from the early Buddhist times before the Great Emperor Asoka, and the writings of the Buddhist Canon, two hundred years after the parinibbāna of the Buddha. The method of memorizing by repetition is of the utmost importance at the present day, as the Buddhist must know his Pali Stanzas. It is far better for him to learn the Pali language, because the Buddhist Scriptures exist in that language in their original, unaltered state; and by translation the exact meaning can never be given—a great many of the Pali words of the utmost importance to the fundamental understanding of the Dhamma are almost untranslatable, therefore it is better that the Buddhist should know Pali. Moreover, only a fraction of

the Pali literature has been translated into English. With regard to the continual references to the same subjects, it is absolutely necessary to continually refer to certain basic principles in all branches of scientific study; moreover, the fundamental teachings must be continually brought before the mind. The mind of the ordinary individual leans more towards the attractions of the world and the satisfaction of the desires than the cultivation of the principles of the fundamental teachings of Buddhism.

One has to be continually reminding oneself that the Ego is a delusion, that everything is impermanent, and that suffering is a necessary accompaniment of all living things.

The study of Buddhist psychology is endless, and that is the beauty and fascination of it. Throughout, it is the same as science, there are always fresh channels of thought to be investigated, by the aid of the fundamental laws.

The more one learns, the more one finds greater material for work, and the more one studies the system, the more does one find its far-reaching demonstrations of explanations.

The higher understanding may indeed be said to be secret knowledge, but anyone may attain to this higher understanding by the cultivation of the mind prescribed in the methods given to us all, through His compassion for all living things by our Greatest Teacher, Gautama Buddha.

"Let all beings be peaceful.
Let them be kindly.
Let them be free from suffering.
Let them keep their own happiness."

'Let this my virtuous deed be the bearer of the end of passion."